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Episcopacy Examined

IN ITS

EXCLUSIVE CLAIMS, DOCTRINES, AND USAGES.

BY CHOR-EPISCOPUS.

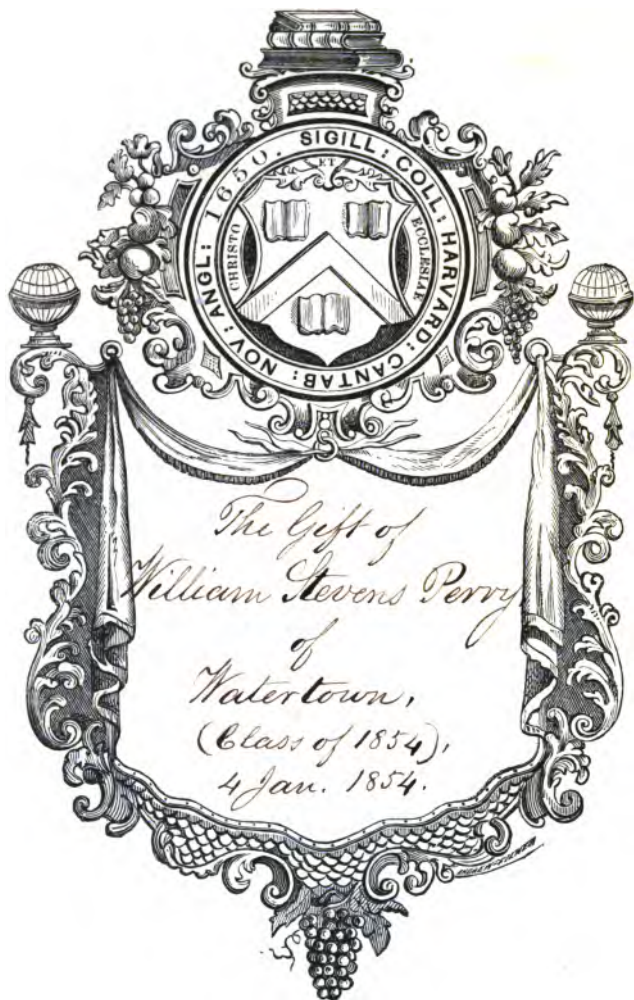
“Μηδ' ὡς κατακυριεύοντες τῶν κληρῶν.”

“Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.”

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1849.



EPISCOPACY EXAMINED

IN ITS

EXCLUSIVE CLAIMS, DOCTRINES, AND USAGES.

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 CORRECTIONS.

Page 18, 4th line from top, for "however," read "Moreover."

Page 27, 2d line from top, for "*consolations*," read "*consultations*."

Page 44, 16th line from top, to the period, "impregnably establishes this position," supply the words, "*in his epistles*."

PREFATORY REMARKS.

When the Emperor Napoleon enquired of Madam de Staël, why she interfered in political affairs, she is said to have replied, "that when women were beheaded it was but proper that they should know the reason." A similar cause accounts for the origination of the present little work. Most of the advocates of Episcopacy in our day, in their *theory*, unchurch nineteenth-twentieths of the Christian world; while all their ministers, bishops, priests, and deacons, *practically* regard all other denominations, as "strangers to the Commonwealth of Israel," and as unconditionally surrendered to the "uncovenanted mercies of God." The exclusive claims of the system are pressed higher and higher. It not only exhibits the spirit, but approvingly decks itself with the cast-off insignia of Romanism. There is not an Episcopal minister in the land, who, by an exchange of ministerial services and courtesies, evinces a belief of the existence of any class of Christian ministers but those of his own communion,—the *Romish*, perhaps, excepted. That ministers and Christians who glory in their union to Christ, should submit to be extruded from the Church of God, without examining the *why*, and *wherefore*, is out of the question. The work is one of necessary *self-defence*. When a mere ritual religion is placed in the stead of pure Christianity, and our salvation is made to flow through certain manipulations, the lovers of truth should not be backward to defend its for-

tresses. The world, to be sure, is generally suspicious of exclusive pretensions. The weakest causes, and the weakest men, make the most use of them. They are peculiar to the Papal Antichrist. The greatest despots teach their crouching minions to accost them, as "Most gracious," "Most clement," "Most merciful." It was not until Rome ceased to be Christian, that she styled her chief corrupter, "His Holiness," and her bishops, "Right Reverend Fathers in God." When she delivers over the Protestant world to damnation, she proves at what a hazard salvation may be found within her pale. When Turks and Persians look down with disdain upon Englishmen and Americans as "Christian dogs," they give first proof of being the followers of the False Prophet. When the inhabitants of the Celestial Empire regard all other nations as "outside barbarians," they but demonstrate their ignorance. Did mankind universally thus regard exclusive prelatical assumptions, the present attempt at their refutation would have been unnecessary.

Extraordinary efforts are being made in certain quarters to disseminate these dogmas. It is the peculiarity of Ceremonialism, that it will, as in the time of Christ, compass sea and land to make proselytes. In many cases it does so, while artfully concealing the exclusive nature of its tenets. Thousands are thus brought within its folds, who with more previous knowledge would have rejected the system. It swells its numbers, not from converts multiplied from the world, but from the unsettled materials of purer churches. Indeed, it boasts of its enlarged accessions from other communions, and spares no means to swell the list. The publications of the Episcopal Tract Society are put into the hands of the members of other denominations—sermons have become frequent of late on the

“distinctive principles of the church,” and would be more common, did not experience teach the ill-issue of such efforts. Churches are continually being reared in places already too well supplied with religious edifices, and where the only hope of gathering a congregation lies in the success of proselytism—special efforts are made to win over the young to a system which teaches that their Puritan ancestors had less claims to membership in the Church of Christ than the Lazzaroni of Italy.

The writer believes that the dissemination of knowledge is the best corrective of these errors. The land is flooded with High-Church publications, and in confident tones the people are informed, that if they would only read, conversion to Episcopacy would be the infallible result. To all the small publications of the Episcopal press, we do not know of a little available publication, *ad punctum*, on the other side of the question. The ablest controversialists have written with unanswerable power for those who have time to go into the full merits of a voluminous investigation. Yet we think, that a small, tract-like publication, containing the *multum in parvo* of the subject, a complete condensation of the non-prelatic argument—something which not only investigated the *three-fold order* question, but examined, also, the unreformed Popery and unevangelical tendencies of the church itself, is a *desideratum* to be supplied. An attempt at this supply, until abler pens should meet it, has emboldened the present effort. A glance at the design, will show that originality of conception could not be expected. The writer has endeavored to place the arguments before the reader in order that the truth may accomplish its own ends. The object has been to make it a kind of *hand-book* of the non-episcopal argument, a synopsis of authorities, as far as limits would al-

low, of the nature and government of the Apostolic Church.

We have no design to do any injustice to a branch of the Church of God. We gratefully acknowledge the service accomplished for our common Christianity by many of the clergy and laity of the Episcopal Church. We wish that such men as Romaine, Venn, Hervey, Newton, Scott, and Milnor, were multiplied both in Great Britain and these United States. Holy men are not the exclusive possessions of any one section of the Church. God is not shut up within the pale of any denomination, as much as the bigotry of some may desire. Even the Romish Church can boast her Paschal, Fenelon, and a-Kempis. But we have never been sensible that the Episcopal sect was worthy of special honor. No Protestant Church was ever the creature of state policy and political jugglery, more than the English. None was more imperfectly reformed from the abominations of its Romish mother—none exhibits so perfectly in its movements the tracings and workings of Popery—none is more stained in its history with unjustifiable persecution—none has more exerted itself to keep back the onward movements of civil freedom—and she alone has been, and is now distinguished, for action and re-action towards Rome. Her very exclusive claims and lordly assumptions, in the view of all well-informed minds, are proofs against her. That which we are now laboring to expose, has ever been a nightmare on the energies of the church, and a grief and a burden to other communions, and which she must displace, or perish in the coming conflict between Rome and Christ.

Episcopacy Examined in its Exclusive Claims, Doctrines, and Usages.

SECTION I.

THE CHRISTIAN CHURCH REPUBLICAN, AND NOT MONARCHICAL, IN ITS CONSTITUTION.

The spirit of Christianity is one of charity, love, and freedom. It imparts to the individual the power of self-government, an essential element of popular liberty. The Founder of the Church was unostentatious and unassuming in his character, and while he rejected the offers of authority and power which were pressed upon his acceptance, gave these instructions for the regulation of his ministers: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx: 25—28. By these principles the Apostles were governed in founding churches. They disowned personal authority, and instructed the elders not to lord it over God's heritage, but be examples to the flock. They gave to the churches the character of popular assemblies, competent to deliberate and act for themselves. They derived the name of the church, *Εκκλησία*, (the congregation,) from the popular assemblies of the Greeks. Each church was a little independent republic. Was a substitute to be chosen in the place of Judas? *He was elected by the votes of the one hundred and twenty disciples.* Acts i: 15—26. Were seven deacons to be chosen?

It was by the vote of the whole multitude of the disciples. Acts vi: 1—6. Did any great matter come up for deliberation? It was decided by the collected wisdom of the whole church, the Apostles, elders and brethren. Acts xv: 22, 23. That the primitive Christians disposed of their own charities, settled their own difficulties, disciplined their own members, and elected their own officers, is too evident to admit of enlightened controversy.

CLEMENT OF ROME, about A. D., 96, speaks of the election of bishops and deacons *with the consent and approbation of the whole church*, and complains that they had cast off some in an unworthy manner.

POLYCARP, writing about A. D., 108, exhorts the church to be moderate in certain cases of discipline, adding, "and look not upon such as enemies, but call them back as suffering and erring members, that ye may save your whole body: for by so doing ye shall edify your own selves."

IGNATIUS, A. D., 116, frequently speaks of the churches choosing, or electing, deacons and delegates to other churches.

TERTULLIAN, A. D., 200, says that the elders came into their office by the suffrage or election of the people.

ORIGEN, A. D., 240, speaks to the same effect.

CYPRIAN, A. D., 258, most fully accords to the people the right of electing their own officers, and speaks of it as an *Apostolic usage* preserved by a *divine authority* in his day, and observed through all the churches of Africa. We might go more at large into these quotations, and show that even, in periods subsequent to the rise of Episcopacy, the churches continued to use their Republican rights in the election of their ministers.

The learned BARROW, an Episcopalian, says, "Every church was settled apart under its own bishops and presbyters, so as independently and separately to manage its own concerns. Each was governed by its own head and its own laws." To this we submit the following testimony of other eminent Episcopalians.

DR. BURTON. "Every church was independent of every other church, with respect to its own internal regulations and laws."

RIDDLE. "The subordinate government of each par-

ticular church was vested in itself, that is to say, the whole body elected its ministers and officers, and was consulted concerning all matters of importance."

BINGHAM. "St. Jerome says expressly, that presbyters and the other clergy were as much chosen by the people as the bishops were. And Possidius notes this to have been both the custom of the church, and St. Austin's practice, in the ordination of priests and clerks, to have regard to the majority, or general consent, of Christian people."

WADDINGTON. "In the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the whole church, were associated with the Apostles."

* * * "In this election the people had an equal share with the presbyters and inferior clergy, without exception or distinction; and it is clear that their right in this matter was not barely testimonial, but judicial and elective."

REV. BAPTIST W. NOEL, in his late work on the Union of Church and State, says, "Congregational election having thus been instituted by the Apostles, continued for a considerable period in the Christian churches. Mosheim, the learned Presbyterian historian, Bingham, the Episcopal collector of ecclesiastical antiquities, Dean, Waddington, Paoli Sarpi, the Roman Catholic historian of the proceedings of the Council of Trent, and Beza, one of the fathers of the Calvinistic Churches, Neander, the Lutheran historian of our own days, Bost, the author of 'The History of the Moravian Brethren,' and even Hooker, with his strong anti-popular predilections—all acknowledge this to be the fact."

GUIZOT, in his History of Civilization, thus confirms the above: "The power, the authority, the preponderating influence, still remained in the hands of the general body of believers. It was they who decided in the election of magistrates, as well as in the adoption of rules of discipline and doctrine. No separation had as yet taken place between the Christian government and the Christian people; neither as yet existed apart from, or independently of, the other, and it was still the great body of Christian believers who exercised the principal influence in the society."

Now if Christianity is, in the language of our own De

Witt Clinton, "in its essence, its doctrines, and its *forms*, republican," it must be, in the nature of the case, anti-prelatical. Men can easily see the correspondence between Congregationalism and Democracy, between Presbyterianism and Republicanism, and Episcopacy and Monarchy. According to Prelacy, the priesthood, not the people, are the source of power. A poor mortal, upon whose head have been laid the hands of a Diocesan, becomes a permanent ecclesiastical legislator, a keeper of the human conscience, a mediator between heaven and man, and an infallible channel of saving grace. When, according to Republicanism, any form of government becomes subversive of the ends for which it was established, the people have the inherent right of changing it for a better: but such a measure would be treason to Episcopacy. No matter how corrupt or oppressive the priesthood might become, they could never change it, without relinquishing the *only ministry* of Christ's appointment, and sundering the line of the Apostolical succession. It claims the right to rule the church, and "bind the conscience in its chains." In the language of McCoskry, bishop of Michigan, Christ "governs and regulates his church, or kingdom, (as it is frequently called) *by his constituted agents, to whom he has committed the very same authority which he received from the Father.*" Bishops rule as Christ's viceregents, "*sitting on thrones.*" Dr. Hicks, on the dignity of the Episcopal order says, "bishops are appointed to succeed the Apostles; and like them to *stand in Christ's place*, and exercise his *kingly, priestly, and prophetic office over their flocks.*" And this writer speaks of them as spiritual *princes*, making laws, challenging obedience, *coercing*, and causing men to stand in awe by the *Apostolic rod, axe, and sword!*

It is no marvel, therefore, that Episcopacy should have ever had a strong predilection for arbitrary governments. Arbitrary power and popular freedom, are equally antagonistic in civil and religious affairs. A writer in the London Quarterly Review, says, "It soon became apparent, (in the reign of Elizabeth,) that they, (the Puritans,) *tended naturally towards republicanism: for certain it is, that Monarchy and Episcopacy, the throne and the altar, are*

much more nearly connected than writers of bad faith, or little reflection have sought to persuade mankind." The Episcopalian *Macaulay* in his late History of England, thus notes the philosophy of this: "Some of the sarcasms which were popularly thrown on Episcopacy might, without much difficulty, be turned against royalty; and many of the arguments which were used to prove that spiritual power was best lodged in a synod, seemed to lead to the conclusion that temporal power was best lodged in a parliament. Thus, as the priest of the Established Church was, from interest, from principle, and from passion, zealous for the royal prerogatives, the Puritan was, from interest, from principle, and from passion, hostile to them." This eloquent writer, both in his History and Miscellanies, represents this church, "*as the servile handmaid of monarchy, the steady enemy of public liberty,*" as holding the divine right of kings, and inculcating the duty of non-resistance even in the extremest imaginable cases of oppression. Hallam, an Episcopalian, in his Constitutional History, affirms, that, "The doctrine of passive obedience, Episcopacy taught in the reign of Elizabeth, even in her homilies. To withstand the Catholics, the reliance of Parliament was upon the stern, intrepid, uncompromising spirit of Puritanism." English liberty, according to Hume, was the product of Puritanism, and from the same source sprung our own.

King James had a favorite aphorism, "*No bishop, no king,*" and was wont to say, "*that Presbytery agreed with Monarchy as well as God and the devil.*" His son, Charles I., affirmed in his letters, that he looked upon Episcopacy as a stronger support of monarchical power than even an army. The doctrine of the Divine right of kings, and the Divine right of bishops, may be said to have an equal origin and common basis. They have commonly played into each other's hands for mutual benefit. Grimke, in his Nature and tendency of Free Institutions, says, "The clergy of the Established Church in England were at the head of the party which first stimulated the American and then the French war. There was but one of the English prelates who voted against the first: the bishop of Llandaff was the only one who declared himself in opposition to the second."

The last achievement of popular liberty in England, was the Reform bill, but this the bench of bishops opposed with unanimity to the last. John Adams declared, that an effort to force Episcopacy upon us, was one of the causes which originated the Revolution. A project was on foot, for setting up bishops all over the land, with authority over all the inhabitants. Annual conventions were held by the Congregational and Presbyterian ministers of New England and the Middle States to defeat these efforts to enslave a free people. During the Revolution, Episcopacy had no prayers to offer but for our subversion, and no efforts to put forth but for our enemies. There were noble exceptions, but our freedom only came with the power which laid the machinations of Prelacy in the dust. *Rev. Dr. Stone*, will be considered an unexceptionable witness, who says in his life of the lamented Milnor, "The war had been waged *almost as much against Episcopacy as against Monarchy*; and therefore, when the Episcopal Church became re-organized in this country, it set itself to contend, if not as vigorously against republicanism as against Puritanism, at least against the latter as the historic antagonist of both the prelacy and the kingship of former days." Hence, it is easy to account for the opposition to the project of introducing Episcopacy into this Union, in times subsequent to the Revolution. The House of Burgesses, in Virginia, composed chiefly of Episcopalians, denounced "the plan of introducing them, *in the most unexceptionable form*, on this side of the Atlantic, as a *pernicious project*." Bishop White bears ample testimony to the prejudice of American Episcopalians, "*against the name, and much more against the office of a bishop*." The thing was, however, done. The American Episcopal sect sprung into being "*by the king's most excellent majesty, by, and with the advice and consent of Parliament*." Bishop White, Madison, and Prevoost, after waiting, (according to Dr. Franklin,) upon "the cross old gentleman of Canterbury" at last received authority by the "*royal mandate under the great seal*," to convey Episcopal and sacramental grace to the emancipated colonists! We might have had hundreds of Edwardses, Dwights, and Paysons in our midst, yet should we have been compelled

to remain "without a church, without a ministry, and without sacraments," but for this act of the British Parliament!

The author of the tract "Reasons why I am a Churchman," says, "I am prepared to maintain and prove, what has been proved before, that there is *no form* of church government in the United States, which harmonizes so completely with our civil institutions as the government of the Protestant Episcopal Church." There are some men, we know, who can see in certain directions, just what they wish; and it may be very convenient for this writer in our Republican land, to see a close affinity between Episcopacy and Republicanism; yet the seeing of such a thing would have been dangerous under the reign of the Tudors and the Stuarts. With all the modifications to which the genius of our government has subjected Episcopacy, how much is it pervaded by the spirit of democracy? Each bishop is supreme ruler in his diocese. No church can be formed—no person admitted to holy orders—no one confirmed—no congregation can receive a pastor—no pastor can be dismissed, but at his pleasure. The "house of bishops" retain in their hands the government of the church, and have "*a full veto* upon the proceedings of the other house," that is, the general convention. Suppose that in each State of this Union, we had governors, ruling, not through popular election, but by Divine right transmitted by gubernatorial manipulations—that said governors could veto the appointment of all judges and justices, and that such could exercise no authority not of their conferring—that said governors gathered in a perpetual Senate, could veto every act of the people's representatives, degrading officers, and disfranchising citizens at their option—that said governors were not only the sole judges and expounders of the law, but the sole executives independent of any supreme court or independent judiciary—and we ask, would such be a popular government, or would any people calling themselves free, endure such a superincumbent oligarchy for a year? Romanists have extolled their system as the best preservative of Republicanism, and Prelatists seem zealously engaged in the same fruitless task with reference to its twin sister, but

the age is becoming increasingly incapable of appreciating such logic.

If republicanism is desirable in the state, it is equally so in the church. Religion has a powerful influence on civil society, and if God has willed monarchy in the church, it is inferable that he wills it in the state. Shall the state be the sanctuary of freedom, and the church but the star chamber of prelatical servitude? We have seen within a few years, a bishop of the Empire State, refusing the convention the right of all deliberative bodies, *that of deciding upon the qualifications of its own members*. Bishop Onderdonk, having declared that he was the source of power, that it was not to be sought in the members but in the *head*, some sixty clergymen went in a procession to thank him for the vindication of his divine prerogatives, and falling on their knees, claimed his ghostly benediction! Of late, the thunders of the Western Diocese, *ex-cathedra*, have been playing around the heads of New York Churchmen, for their assertion of the right of publishing works opposed to the reigning High Churchism of the times! In such developments we may see the indices "of things to come at large," should such a system come into the ascendant. Something else is needed to meet the growing wants of the world. The influence of Republican Puritanism broke the power of kings, made England a Commonwealth, and conferred the freedom she possesses. It made us what we are. "Puritanism," says Carlyle, "is now the most powerful thing under the sun." It is shaking thrones, and overturning dynasties. Prelacy is the product of Paganism and Judaism, and should be discarded as injurious to our spiritual and temporal well being.

SECTION II.

THE CHRISTIAN MINISTRY NOT FOUNDED ON THE MODEL OF THE JEWISH PRIESTHOOD.

The advocates of Prelacy contend that "the priesthood of the law was typical of the priesthood of the gospel;" that "what Aaron, and his sons, and the Levites were in the temple, that bishops, priests, and deacons are in the

church." We are told that there were "three orders of officers in the Jewish Church, and in the Christian, there have always been three orders answering to these." The following reasons will exhibit the fallacy of this.

1. It is no where taught or implied in the scriptures. DR. HAWES, an Episcopalian well says, "If the *unfounded idea*, that bishops, priests, and deacons, were to succeed the high priest, priests, and Levites, were true, we must surely have found some intimation of it in the epistle to the Hebrews. That men of research, should broach such *puerilities* is surprising." The only passage relied upon, is, where Paul says the priests "serve *unto* the example and shadow of heavenly things." But what was the example and shadow unto which they served? Not the priests, *but the things to which they ministered*, the tabernacle, its furniture and service, typifying the perfect sacrifice of Christ. As the high priest alone entered the inner sanctuary with the sprinkling of blood, "so Christ hath appeared putting away sin by the sacrifice of himself." "Now the Son of God abideth a priest continually." Are diocesan bishops Christ's successors and representatives in this capacity? The thought is profane.

2. The likeness fails at all the points where it is needed. The high priest, did not *ordain* the priests as do our bishops. Neither did he *confirm* the people or *govern* the church. The high priest, too, was consecrated by the priests, for not until one high priest died, was another eligible. In case that he was ceremonially defiled, the duties of his office were discharged by a common priest as his vicar, or deputy. In all this we see nothing favorable to high church pretensions. We can see very little resemblance between *one* high priest atoning for the Jewish people, and hundreds of bishops claiming to be his anti-types, and discharging entirely different functions. Our prelates will not claim to carry with them the oracles of God, or to have the exclusive right of entering into his presence. Instead of a resemblance, we find a perfect dissimilarity. If any thing, it proves too much. It affords a good basis for the blasphemous assumptions of the Man of Sin. We can see something for Popery, in his Holiness, (that was,) presiding over the church as did the high

priest over the Jewish economy, but nothing for gospel truth. In truth, the argument was the foundation of Popery. Says the amiable *Edward VI.*, one of the most excellent of the nursing fathers of Episcopacy, "however the Papists say, that as under the old law there was a high priest, or a set bishop, of the Jews, *so there ought now to be a HEAD or SUPREME Minister*, among the Christians. To which I answer, that the priesthood of Aaron and Moses represented the supremacy of our Savior Christ, and not the Pope." Mosheim thus notes the rise of this Episcopal dogma. "The Christian doctors had the good fortune to persuade the people, that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood, and this persuasion was a new source both of honor and profit to the sacred order. * * And, accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high priest among the Jews, while the presbyters represented the priests, and the deacons the Levites. * * * The notion, however, once introduced, produced its natural effects; *and these effects were pernicious.*"

3. There is no priesthood under the Christian dispensation. If there is any, it is the *royal one* of the entire brotherhood. No sacrifices are now to be offered but what are common to all. All priestly offices and works have been discharged by Christ, and, therefore, is the "priesthood changed" for the simple ministry of reconciliation. Neither in the Acts, nor Epistles, do we read of priests in the New Testament church. The book of Common Prayer in its "*Office for the ordination of priests*," and its directions of priestly acts, exhibits its Popish, rather than its Gospel origin. "Christianity," says *Archbishop Whately*, "is a religion without sacrifice, altar, priest, or temple." Yet how inadmissible is this, on the supposition, that the Mosaic priesthood was typical of the Christian? How inconceivable, that the title should have been given exclusively to the typical priests, to the *shadow*, and withheld from Gospel priests who are its *substance*? Why this studious silence of official designation? Evidently, it must be, to give no shadow of support to hierarchical supremacy. "It is a common mistake," says *Archbishop*

Stillinger test, "to think that the ministers of the Gospel succeed by way of correspondence and analogy to the priests under the law: which mistake has been the foundation, and original, of many errors." To this mistake, (if we may call it by no lighter name,) we may refer the doctrinal corruption, and priestly domination, which subsequently characterized the church. From the attempt to *Judaize* the Gospel, sprung the mass-offering priests of Popery, and the exclusive parasites of High Churchism. Mosheim, and other ecclesiastical historians, freely descant upon the rise and growth of this error, and its influence in developing the tyrannizing priestcraft of a perverted Christianity.

4. It is evident that the Christian ministry was founded on the platform of the Jewish synagogue. In the time of the Apostles, there were synagogues wherever there were Jews. They answered all the purposes of parish churches, and in them the Apostles preached the Gospel, and with their adherents performed the acts of religious worship. Hence the frequency of the announcement, "they went into the synagogue on the Sabbath day." "Paul and Barnabas went both into the synagogue." "Therefore he disputed in the synagogue with the Jews." "And he reasoned in the synagogue every Sabbath," &c. In each of these places of worship there was a *pastor*, a bench of *elders*, and *deacons*. The first was called indifferently, *minister*, *bishop*, *pastor*, *elder*, *ruler of the synagogue*, and *angel of the church*. Associated with him were the *presbyters* or *elders*, as his counsellors in the worship and government of the establishment. The *deacons* were the collectors of alms and the superintendents of its pecuniary affairs. The elders received ordination at the hands of their associates. The word synagogue and church have the same signification. See particularly, James ii: 2. "If there came into your assembly," &c., in the original, *συναγωγὴν*, *synagogue*. The mode of worship used in the synagogue, consisting of reading the scriptures, praying, and preaching, was adopted into the church, as were the titles of its officers. We might give a host of confirmatory testimony to this view, did our space permit, from the leading minds of all branches of the church. All these will unite with *Arch-*

bishop Whately in saying, "It appears highly probable,—I might say, *morally certain*,—that wherever a Jewish synagogue existed, that was brought,—the whole, or the chief part of it,—to embrace the Gospel, the Apostles did not, then, so much form a Christian church, (or congregation, *ecclesia*,) as make an existing congregation Christian; by introducing the Christian sacraments and worship, and establishing whatever regulations were requisite for the newly adopted faith; leaving the machinery (if I may so speak) of government unchanged; the rulers of synagogues, elders, and other offices, (whether spiritual or ecclesiastical, or both,) *being already provided for in the existing institutions.*"

Now it is evident that this government was *Presbyterian* and not *Episcopal*. It was elective and republican, and not *jure divino* and monarchical. It was *ministerial* and not *sacerdotal*. The Apostles evidently regarded the splendid ceremonials of the Mosaic ritual, as having passed away with the rending of the veil of the temple at the crucifixion; and, therefore, retained only the simple rites of the synagogue. In the thunderings and lightnings, the rendings and upheavings of the hour of Christ's death, the gorgeous temple, and hereditary aristocracy of the Levitical priesthood, sunk down in ruins; and in their stead arose a sanctuary devoid of priest and altar, with no rites dazzling to the senses, but with every thing expressive of spiritual devotions and moral instructions. Vainly do our prelatists endeavor to put themselves in the succession of the Jewish hierarchy. Their oracles do not respond, and like Nadab and Abihu, in offering false fire before a forbidden altar, an afflatus of heaven's truth throws them into inextricable confusion.

SECTION III.

BISHOP AND PRESBYTER BUT DIFFERENT NAMES FOR ONE ORDER OF MINISTERS.

This can be made evident from the scriptures, the fathers, and the admissions of Episcopalians. The scripture argument is very clear. We read in Acts xx: 17, that Paul from "Miletus sent to Ephesus and called the *elders*

of the church." To these elders he says in verse 28, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, ἐπισκοπούς, *bishops*." The same Apostle says to Titus, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee." Then speaking of the qualifications of these elders, he adds, "a *bishop* must be blameless as the steward of God." Titus i : 5, 6, 7. Thus he shows not only that bishop and presbyter are convertible names for the same office, but that *presbyter* was the title of respect, and that *bishop* was used to designate the nature of his work, that of *overseeing* the church. Addressing the officers of the church, Peter says, "The *elders*, or presbyters, which are among you, I exhort *who am also an elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God, which is among you, taking the *oversight thereof*, ἐπισκοπούντες, that is, exercising the office of bishops," &c. If Peter calls himself, not a bishop, but an elder, so does John, "The *elder* unto the well beloved Gaius"—"The *elder* unto the elect lady," &c. Such language is wholly unaccountable on the supposition that bishops and presbyters are two distinct orders, of which bishops are the superior, and the source of ecclesiastical authority and power. Prelatists would never have written in this manner.

The identity of these orders may be seen from another consideration. No distinction is ever made between them. They are subject to the same commission, and have the same qualifications and duties. Paul in his instructions to Timothy, does not enlarge upon the duties of three orders, bishop, priests, and deacons, but *only of bishops and deacons*, thus proving that bishops and presbyters were one. He directed his Epistles, not to the *bishops, presbyters, and deacons*, but to the *bishops and deacons*. Our Episcopalians cannot find qualifications for their three orders in the New Testament. Their bishops being like those of the scriptures only in name, they find for them no scripture provisions. So in their "*office for the consecration of a bishop*," they take from their second order, the priests or

presbyters, their official qualifications. "And another bishop shall read the Epistle." 1 Tim. iii. "This is a true saying, if a man desire the office of bishop," &c. Or this, for the Epistle, Acts xx : 17. "From Miletus, Paul sent to Ephesus and called the *elders* of the church"!!! "*In the form and manner of making deacons*," those scripture qualifications are read and applied, not as in the case of the primitive deacons, to persons appointed to attend to the temporal affairs of the church, but to an order ordained to preach, and to perform various religious services. Hence in the "*form and manner of ordaining priests*," as we should expect, they find no scripture charges or qualifications for them. They have been stolen to make provision for a class unknown in the Bible! Accordingly the ordaining bishop is left to supply the omissions of scripture with a charge of his own. "Then *the bishop shall say* unto them as followeth." How strikingly does this confirm the fact that bishops and presbyters are the same, and that Episcopacy labors in vain to put asunder what God hath joined?

• If there were in the primitive church, an order of men superior to presbyters, and whose office was to be perpetuated, nothing is more evident than that a distinctive appellation would have been given them. Yet *for such an order as prelatical bishops, there is no name in the scripture vocabulary!* Eminent Episcopalians admit that there is none. Says bishop Onderdonk, "The name bishop, which now designates the highest grade of the ministry, *is not appropriated to that office in scripture!*" Again: "When we find in the New Testament the name of 'bishop,' we must regard it as meaning the bishop of a parish, or a presbyter; but the bishop of a diocese, or the highest grade of the ministry, we must there seek, not under that name, and *independently of any name at all*"!!! Is this possible? Is such a being, who, according to the system, "can alone unite us to the Father in the way of Christ's appointment"—in whom is lodged the principle of the church's continuance—who alone possesses the priest-making power—whose authority we cannot renounce "excepting at the peril of our salvation"—left *nameless* in the Bible? "Yes," says the Prelatist, "names are nothing,

we are enquiring for the thing, the name is not worth a line of controversy." What, a chief magistrate without a name? So it seems. In real life, things are not generally found without names. Adam in paradise gave names to all cattle, and to the fowls of the air, and to every beast of the field. In all the departments of labor or of study, important things soon acquire appropriate appellations, and where these are wanting, we conclude there are no things; but we must make an exception in favor of Episcopacy. We must suppose that the Apostles were veritable Episcopalians, that they regarded the chief rulers of a diocese as the sole transmitters of sacramental grace and the priesthood of reconciliation, yet that in their writings they preferred to say nothing about them, and leave them even without the honor of a name!

According to the scriptures, presbyters only are expressly said to ordain. We read thus of the ordination of Paul. Acts xiii. "Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." This is the most ample account of an ordination to be found in scripture. Yet who were the ordainers? Says the learned *Archbishop Whately*, "Saul and Barnabas were ordained to the very highest office, the Apostleship, not by the hands of the Apostles, or of any persons at Jerusalem, but by the *elders* of Antioch." "No better reason," says *Dr. Lightfoot*, "can be given for this present action, than that the Lord did hereby set down a platform of ordaining ministers to the church of the Gentiles in future times." With these accord *Dr. Hammond* and bishop *Taylor*. And finally, *Chrysostom*, one of the early fathers, asserts that Paul was ordained at Antioch, and in corroboration quotes from Acts the above passage.

Look now at the ordination of Timothy. The Apostle says, 1 Tim. iv: 14, "Neglect not the gift that is in thee,

which was given thee by prophecy, with the *laying on of the hands of the presbytery*." We cannot avoid saying with that zealous opponent of Episcopacy, the immortal *Milton*, "We know Timothy received ordination by the hands of the Presbytery, notwithstanding all the vain delusions that are used to evade that testimony, and maintain an unwarrantable usurpation." Had the passage read, instead of the *hands of the presbytery*, with the *laying on of the hands of an Apostle*, or *bishop*, our Prelatists would never have quibbled about *διὰ* and *μερὰ*, or have fallen into these "vain delusions," to evade its force. If Timothy was alone ordained by Paul, how did he receive a gift by the laying on of the hands of the presbytery? And if he was bishop of Ephesus, how, according to Episcopal usage, came the presbytery to lay their hands upon him? Do the presbyters of that church unite in imposing hands at the consecration of a diocesan bishop?

Ample testimony can be produced from *the Fathers*, in corroboration of the truth that the titles of a presbyter are interchangeable with those of a bishop.

CLEMENS ROMANUS, A. D., 96. "The apostles going abroad, preaching through countries and cities, appointed the first fruits of their ministry to be *bishops and deacons*." He recognizes but *two* orders, and uses bishop and presbyter thus interchangeably, "For it would be no small sin in us should we cast off those from their *episcopate*, who holily and without blame fulfil the duties of it. Blessed are those *presbyters* who having finished their course before these times have obtained a perfect and fruitful dissolution." * * * "It is a shame, my beloved, yea, a very great shame, and unworthy of your Christian profession, to hear that the most firm and ancient church of the Corinthians, should, by one or two persons, be led into a sedition against its *presbyters*. Only let the church of Christ be in peace with the *presbyters that are set over it*."

POLYCARP, A. D., 117. "Polycarp and the *presbyters with him*, to the church of God dwelling in Philippi." This father only mentions *two* orders, *presbyters and deacons*, who doubtless were the same orders whom Paul in his epistle to that church addressed as "*bishops and deacons*." The word "bishop" he does not once mention.

PAPIAS, a companion of Polycarp. "If I met any where with one who had conversed with the *presbyters*, I enquired after the sayings of the *presbyters*, what Andrew, what Peter, what Philip, what Thomas or James had said." Would this father have called the Apostles *presbyters*, if *presbyters* were a different and inferior order to bishops?

IRENÆUS, A. D., 202. "Obey those *presbyters* in the church who have the *succession*, as we have shown, from the Apostles; who with the *succession* of the *episcopate*, received the gift of truth." * * * "We ought, therefore, to adhere to those *presbyters* who keep the Apostle to doctrine, and together with the *presbyterial succession* do show forth sound speech."

TERTULLIAN, A. D., 218. "Certain approved *elders* *preside* who have obtained that honor, not by price, but by the evidence of their fitness."

CLEMENS ALEXANDRINUS, writing about the same time. "One part of it," public worship, "is performed by the superior ministers, another part by inferior ministers. The *superior* part of it is performed by the *presbyters*; the *inferior*, or servile part, by the *deacons*." This writer, throughout, speaks of bishops and *presbyters* as interchangeable terms for the same order.

FIRMILIAN, about A. D., 250. "All power and grace are placed in the church, where *presbyters* *preside*, in whom is vested the power of baptizing and imposition of hands, and *ordination*!"

JEROME, who has been called the prince of Christian divines, says, about A. D., 380, "*A presbyter is the same as a bishop*, and before there were, by the devil's instinct, parties in religion, and it was said among the people, I am of Paul, I of Apollos, and I of Cephas, the churches were *governed by the common council of presbyters*. But, afterwards, when every one thought that those whom he baptized, were rather his than Christ's, it was determined through the whole world that one of the *presbyters* should be set over the rest, to whom all care of the church should belong, that the seeds of schism should be taken away." * * * "These things I have written to show, that among the ancients, *presbyters and bishops were the same*,

But by little and little, that all the seeds of diasension might be plucked up, the whole care was devolved on one."

AUGUSTINE, writing to the above, says, "The office of a bishop is above that of a presbyter, *not by the authority of scripture*, but after the names of honor, which through the custom of the church have now obtained."

CHRYSOSTOM, A. D., 407. "Presbyters were anciently called bishops and stewards of Christ, and bishops were called presbyters. For this reason, even now, many bishops speak of their *fellow-presbyter* and *fellow-minister*; and finally, *the name of bishop and presbyter is given to each indiscriminately.*"

PELAGIUS, contemporary with Augustine, restricted all church offices to priests or *presbyters*, and *deacons*, and asserted, that "priests or presbyters, without discrimination or restriction, are the *successors of the Apostles.*"

BERNALDUS CONSTANTIENSIS, a Romanist, and zealous defender of Pope Gregory VII., says after quoting the above passage from Jerome, "Inasmuch, therefore, as bishops and presbyters were anciently the same, without doubt they had power to loose and to bind, and to do other acts which are now the special prerogatives of the bishop."

POPE URBAN II., says, "We regard deacons and presbyters as belonging to the sacred order, *since these are the only orders which the primitive church is said to have had.* For these *only* have we Apostolical authority."

ANSELME, Archbishop of Canterbury, who died about A. D., 1109, explicitly affirms, that "*by the Apostolic institution, all presbyters are bishops.*"

NICHOLAS TUDESCHUS, Archbishop of Panorma, about A. D., 1428, says, "Formerly presbyters governed the church in common, and *ordained the clergy.*"

THE OLD CANON LAW, decisively declares, "Bishop and presbyter were the same in the primitive church: *presbyter* being the name of the person's *age*, and *bishop* of his *office*. But there being many of them in every church, they determined among themselves, for the preventing of schism, that one should be elected of themselves to be set over the rest; and the person so elected was called *bishop* for distinction sake."

CASSANDER, a learned Catholic divine of the 16th century, in his *Consolations*, has the following passage. "In this one particular, *all parties agree*. That in the Apostles' days there was *no difference between a bishop and a presbyter*, but afterwards, for the avoiding of schism, the bishop was placed before the presbyter, to whom the power of ordination was granted, that so peace might be continued in the church."

We might have quoted more at large from *the Fathers*, and those who have succeeded them, in proof of this identity, and that presbyters ordained. But we prefer now to turn to the admissions of Episcopalians. The English Church from the first, affected a compromise between the antagonist principles of Protestantism and Popery, and hence the contradictory testimony which she gives on this subject. Says *Macaulay* in his *History of England*, "The founders of the Anglican church took a middle course. They retained Episcopacy, *but they did not declare it to be an institution essential to the welfare of a Christian society, or to the efficacy of the sacraments*. Cranmer, indeed, plainly avowed his conviction that, *in the primitive times, there was no distinction between bishops and priests, and that the laying on of hands was altogether unnecessary*." Again, he says, "The founders of the Anglican Church had retained Episcopacy as an ancient, a decent, and a convenient ecclesiastical polity, but had not declared that form of church government to be of divine institution. We have already seen *how low* an estimate Cranmer had formed of the office of a bishop." The following are some of the admissions of her founders, and eminent divines.

"THE NECESSARY ERUDITION OF A CHRISTIAN MAN," drawn up by the Convocation of the clergy, and published by royal authority as the exponent of the church's principles, affirms, "that priests and bishops, *by God's law, are one and the same, and that the power of ordination and excommunication belongs equally to both*."

"A DECLARATION MADE OF THE FUNCTIONS AND DIVINE INSTITUTION OF BISHOPS AND PRIESTS," drawn up for the same purpose, says, "The truth is, that in the New Testament, there is no mention made of any degrees or distinctions in order, but only of *deacons* or ministers, and of priests or *bishops*."

CRANMER, ARCHBISHOP OF CANTERBURY. "The bishops and priests were at one time, and *were no two things; but both one office* in the beginning of Christ's religion."

BISHOP REYNOLDS. "*All that have labored in reforming the church for 500 years past, have taught that all pastors, be they entitled bishops or priests, have equal authority and power by God's word.*" * * * "Among us, we have bishops, the Queen's professors of divinity in our universities; and other learned men, as *Bradford, Lambert, Jewell, Pilkington, Humphrey, Fulke*, who all agree in this matter, *as do all divines beyond sea that I ever read*, and doubtless many more whom I never read."

BISHOP CROFT. "The scripture no where expresses any distinction of order among the elders. We find there but *two orders* mentioned, *bishops and deacons*. The scripture distinguisheth not the order of bishops and priests; for there we find but *one kind of ordination*, then certainly but one order; for two distinct orders cannot be conferred in the same instant, by the same words, by the same actions."

DR. HOLLAND, King's professor of divinity in Oxford. "To affirm that there is such a difference and superiority, (between bishops and presbyters,) by divine right, *is most false, contrary to scripture, to the fathers, to the doctrine of the Church of England, yea, to the very schoolmen themselves.*"

ARCHBISHOP USHER. "I have ever declared my opinion to be, that *bishop and presbyter* differ only in degree, and *not in order.*"

BISHOP FORBES. "*Presbyters have, by divine right, the power of ordaining, as well as of preaching and baptising.*"

BISHOP STILLINGFLEET. "It is acknowledged by the stoutest champions of Episcopacy, before these late unhappy divisions, that ordination performed by presbyters in case of necessity is valid."

SIR PETER KING, Lord Chancellor of England. "*As for ordination, I find clearer proofs of presbyters ordaining, than of administering the Lord's supper.*"

DR. JOHN EDWARDS. "This, then, is the true account of the matter. *Bishops were elders or presbyters, and therefore of the same order; but the bishops differed from the presbyters in this only, that they were chosen by the*

elders to preside over them at their ecclesiastical meetings or assemblies."

BISHOP WHITE, late diocesan of Pennsylvania. "Now if even those who hold Episcopacy to be of divine right, conceive the obligation to it not to be binding when that idea would be destructive of public worship; *much more must they think so*, who indeed venerate and prefer that form as the most ancient and eligible, *but without any idea of divine right in the case*. This the author believes to be the sentiment of the great body of Episcopalians in America; in which respect they have in their favor, *unquestionably*, the sense of the Church of England."

These admissions afford but a specimen of what might be furnished almost to any extent. With all candid minds it must be sufficient to settle the controversy. Why all these admissions against their own system, if truth did not compel them? Suppose that a long array of Presbyterian testimony could be produced, admitting that there were in the Apostolic church three radically distinct orders of ministers—that the first order only ordained—would it not in the eye of candor outweigh a mass of counter argument, however ingeniously and confidently set forth? But no such admissions can be produced. The Presbyterian is not compelled to testify against the theory and practice of his own church. He has not only the unsophisticated conclusions of his own mind in view of the fullest evidence for confirmation, *but a host of Papal and Episcopal corroborations in addition*. He has the admissions of the whole Protestant world, and a large part of the Episcopal Church, too, in his favor. Says *Dr. Scott*, the Episcopal Commentator, "Much labor and learning have indeed been employed, to set aside this conclusion, (the equality of bishops and presbyters,) *but with little success, even by the admissions of decided Episcopalians*." The Apostle said, that he could do nothing against the truth, but for it, and when High Churchmen and Puseyites will acknowledge the same, they will be rather infinite gainers than losers.

SECTION IV.

THE APOSTLES NOT DIOCESAN BISHOPS, AND COULD HAVE NO SUCCESSORS.

It is an unscriptural and irrational dogma, that modern prelates are the successors of the Apostles, or that they have any successors at all. They were limited in number: "*the twelve Apostles.*" They were to sit on *twelve* thrones, judging the *twelve* tribes of Israel, and these thrones cannot be multiplied to accommodate an indefinite number of spurious claimants. They are the *twelve* stars which constitute the crown of the apocalyptic woman in the wilderness—their names are graven in the twelve foundations of the New Jerusalem—and there can be but *twelve* such stars, and *twelve* such foundations. The case of Paul specially and miraculously called and qualified, does not warrant us to call him *the thirteenth Apostle*. Whether Matthias was numbered among the twelve by divine direction, has been doubted by eminent men, and if he was not, all difficulty respecting Paul vanishes. There is no resemblance between the Apostolic office and the prelat-ical. The Apostles received a personal call to their office from Christ himself—they received their instructions from him, and by him were empowered to be *infallible* public teachers, and everywhere upon proper occasions they exhibited "*the signs of an Apostle.*" But are our modern diocesans thus called? Have they sat *personally* at the feet of Jesus, and being infallible guides, do they work miracles in attestation of their claims? Do they communicate the miraculous gifts of the Holy Ghost? The Apostles received the authority of universal jurisdiction, how then can those be their successors who are limited by their scheme, each bishop to his own diocese? The Apostles had "*seen the Lord*" and were required to be *personal witnesses of his resurrection*: are our modern bishops thus qualified? Until they can furnish the qualifications, give the signs, and perform the work of an Apostle, their claims must be resisted as unscriptural assumptions, and baseless chimeras. The learned Episcopalian

Dr. Barrow, says of the Apostolic office, "It containeth in it divers things which apparently *were not communicated*, and WHICH NO MAN WITHOUT GROSS IMPOSTURE AND HYPOCRISY COULD CHALLENGE TO HIMSELF!"

The Apostles were commissioned to evangelize the nations. *Eusebius* states, that "the work of an evangelist was to lay the foundations of the faith in barbarous nations, and to constitute among them pastors, after which he passed to other countries." Even *Dodwell* justly says of the Apostles, "their chief work was rather the *planting* of churches, than the ruling of churches." Thus it is evident, that they could not have limited themselves to a diocese, or a parish, without disobedience to the command of Christ "to go into all the world, and preach the gospel to every creature." The Apostolic office and the pastoral, are clearly distinguished in the New Testament. See Eph. iv: 11. Of course the Apostles never became the bishops of single churches, and Episcopalians admit such only were the primitive bishops.

But we are asked, if bishops were not called by ecclesiastical writers, Apostles at first? We will let *Eusebius* answer the question, "Many were called Apostles *by imitation*." On this principle, *Tertullian* calls the *seventy* disciples, Apostles, as do Chrysostom and Theophylact. According to Augustine, all priests or presbyters, were thus denominated. The word apostle signifies a person deputed to perform some important business. Those who accompanied Titus to Corinth were called *Apostles*, or "*messengers of the churches*." In this *way of imitation*, it would be natural to call those who planted the Christian faith in new regions, *Apostles*. Thus Dionysius was called the *Apostle of France*, and Xavier the *Apostle of the Indies*. While all this is reasonable, it furnishes no support for the Apostolical succession. Are, therefore, our modern prelatists veritable Apostles? They must be so, if they are the successors of Peter, John, and James. Why not, then, assume their proper appellation, and be addressed as *Apostle DeLancey*, *Apostle Whittingham*, *Apostle Eastburn*, *Apostle Doane*? Do these titles strike the reader as impious? Yet why should those who claim the reality, discard the name?

It is, however, broadly claimed, that the Apostles were diocesan bishops, and that modern prelates are their successors. We invite the reader to the following *pro* and *con* of Episcopacy on this subject, placed in parallel columns. The quotations will furnish him with the *exposition* and *refutation* of the doctrine, by adherents of the same system. They present a singular development of the *unity of the church* on its fundamental tenets.

FOR.

BISHOP TAYLOR. "To the Apostles Christ gave a *plenitude of power*, for the whole commission was given to them in as great and comprehensive clauses as were imaginable, for by virtue of it, they received a power of giving the Holy Ghost in confirmation, and of giving his grace in the collation of holy orders, a power of jurisdiction and authority to govern the church, and this power was not temporary, but successive, and perpetual, and was intended as an ordinary office in the church, so that *the successors of the Apostles had the same right and institution that the Apostles themselves had.*"

DR. HICKES. "Bishops are appointed to succeed the Apostles, and like them to *stand in Christ's place* and exercise his kingly, priestly, and prophetic office over their flock."

ARCHDEACON MASON. "Neither heresy, nor degradation from the office of a bishop, nor schism, *nor the most extreme wickedness*, nor any thing else, can deprive a person once made a bishop of the power of giving these orders."

BISHOP BEVERIDGE. "We live in a church wherein the Apostolic line hath, through all ages, been preserved entire, *there having been a constant succession of such bishops in it as were truly and properly successors to the Apostles* by virtue of that Apostolical imposition of hands which, being begun by the Apostles, hath been continued from one

AGAINST.

BRADFORD THE MARTYR. "You will not find in all the scriptures this your essential point of the succession of bishops. In Christ's church antichrist will sit—the ministry of God's word and ministers be an essential point. But to translate this to the bishops and their successors is a plain subtilty."

BISHOP JEWEL. "The grace of God is promised to pious souls, and to those who fear God; and is not affixed to bishops' chairs and succession."

DR. WHITAKER. "Faith, therefore, is, as it were, the soul of the succession; which faith being wanting, *the naked succession of persons, is like a dead carcase without the soul.*"

WHITE IN HIS WAY TO THE TRUE CHURCH. "Our answer is, that the succession required to make a church Apostolic, must be defined by the doctrine, and not by the place or persons. Wheresoever the true faith contained in the scriptures is professed and embraced, there is the whole and full nature of an Apostolic church. *For the external succession we care not.*"

WHITE, BISHOP OF ELY. "The true visible church is named Apostolical, not because of local and personal succession of bishops, (only or principally,) but because it retaineth the faith and doctrine of the Apostles. Personal or local succession only, and in itself, maketh not the church Apostolical, because *hirelings*

FOR.

To another, ever since their time, down to ours. By which means, the same spirit which was breathed by our Lord into his Apostles is, together with their office, transmitted to their lawful successors, the pastors and governors of our church at this time; and acts, moves, and assists, at the administration of the several parts of the Apostolic office as much as ever."

BISHOP MEADE. "Before Jesus Christ left the world, he breathed the Holy Spirit into the Apostles, giving them the power of transmitting this precious gift to others by prayer and the imposition of hands: the Apostles did so transmit it to others, and they again to others, and in this way, it has been preserved in the world to the present day."

DR. HOOK. "The prelates, who at this present time, rule the churches in these realms, were validly ordained by others, who by means of an unbroken descent of ordination, derived their mission from the Apostles, and from our Lord. This continual descent is evident to every one who chooses to investigate it." * * * "There is not a bishop, priest, or deacon among us, who cannot, if he please, trace his own spiritual descent from St. Peter or St. Paul! !"

TREATISE OF THE EPISCOPAL TRACT SOCIETY. "The Church of England holds, that the commission and authority for ministering in the name of God, has been transmitted from the Apostles, by what is called *Episcopal succession*." * * "And that none who have not received Episcopal ordination are lawful ministers of the church, or warranted to perform any acts, in the name or with the authority of God."

BISHOP BROWNELL. "There is no other scriptural foundation for the sacred ministry, than that which is contained in the divine commis-

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and wolves may lawfully succeed lawful and orthodox pastors."

BISHOP HOADLY. "It hath not pleased God in his Providence to keep any proof of the least probability, or moral possibility, of a regular uninterrupted succession; but there is a great appearance, and humanly speaking, a certainty of the contrary, that the succession hath often been interrupted."

BISHOP STILLINGFLEET. "Come we therefore to Rome; and here the succession is as muddy as the Tiber itself. The succession so much pleaded by the writers of the primitive church, was not a succession of persons in Apostolical power, but a succession in Apostolical doctrine."

DR. PRIDEAUX. "It is a very doubtful question, and there is no certainty to be had."

ARCHBISHOP WHATELY. "It is not only obscure, disputable, and out of the reach of the mass of mankind, but self contradictory, subversive of our own, and every church's claims." * * * "There is not a minister in all Christendom who is able to trace up, with any approach to certainty his own spiritual pedigree."

BISHOP OF HEREFORD. "You will exceed all just bounds, if you are constantly insisting upon the necessity of a belief in, and the certainty of, the Apostolical succession in the bishops and presbyters of our church as the only security for the efficacy of the sacraments." * * "To spread abroad this notion, is to make ourselves the derision of the world! !"

REV. E. BICKERSTETH. "The idea of an Apostolical succession only by bishops ordaining in a regular series from the times of the Apostles to the present time—the idea that this is the only true ministry in the church of Christ, and

FOR.

sion of the Apostles; from them the authority is derived, through the succession of Apostolic bishops down to the present time!"

EPISCOPAL TRACT, REASONS WHY I AM A CHURCHMAN. "I am a Churchman, because the church still retains the doctrine of the Apostolic succession, and has that succession." * * * "She also exhibits the order of that succession, from Apostolic times, and although it is easy to deny any fact in ancient or modern history, yet it will be a more difficult matter fairly to show, where one link is wanting in that sacred chain."

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essential to the existence of a true church of Christ, is *no where laid down in the scriptures*, and no where inserted in our church Formularies: *to trust in such a succession is an idol of the church of Rome!*"

REV. BAPTIST W. NOEL. "Antiquated claims to an Apostolic authority, transmitted by descent, are now treated with merited contempt as absurd, if they are not repelled with indignation as barefaced imposture. Henceforth, mind, heart, and character, are the only titles to consideration, as our Lord has prescribed."

Confident assertions, however, flatly contradicting the teachings of Revelation, reason, and history, will not rescue the succession scheme from being "*repelled with indignation as a barefaced imposture.*" It is no difficult matter to show "*where one link is wanting in the sacred chain.*" The entire series is disjointed, and has no links to the Apostles in the commencement. "The bishops," says the Popish *Bellarmino*, "have no part of the true Apostolical authority." Even the High Church *Dodwell* was constrained to admit, that "the office of the Apostles *perished* with the Apostles; in which office there never was *any succession* to any of them, EXCEPT TO JUDAS THE TRAITOR."

Whitaker, the Episcopal controversialist, says, "The office of a bishop has nothing to do with the office of an Apostle." The learned *Dr. Barrow*, contends, that "the Apostolic office, as such, was *personal and temporary*; and, therefore, according to its nature and design, *not successive or communicable to others*, in perpetual descentance from them." This writer asserts, that it would have been as derogatory for the Apostles to have become diocesan bishops as it would have been "for the King to become Mayor of London, or the bishop of London to become the vicar of Pancras." If, however, the succession had a beginning, it was severed in the succeeding series of Papal Antichrists. The pure Church in the wilderness, fleeing before the Red Dragon of persecution, claimed

no such succession, for she rejected Episcopacy with the loathing with which she fled from Rome. We cannot trace "*the sacred chain*" though a line of popes, possessing no succession of *holiness*, of *doctrine*, or of *decency and morality*. Gregory Nazianzen affirmed, "He that holdeth the same doctrine is of the same chain: but he who is an enemy to the doctrine, is an enemy to the chain." Even Pope Felix was constrained to admit, "Those who would share the Apostleship, must follow the Apostles' doctrine." No such bond connected the Roman popes. They were according to *Baronius* the Papal annalist, "*a long succession of monsters in vice and folly.*" *Guiciardini* speaking of this line preceding the sixteenth century, says, "*He was esteemed a good pope in those days, who did not exceed in wickedness the worst of men.*" Yet to admit the succession scheme, we must believe that these men, utter strangers to Christ and all religious experience—these thieves and robbers who climbed up some other way, in many instances Arians and heretics—whose history is one of war, bloodshed, treason, perjury, blasphemy, licentiousness, incest, and horrid impieties far transcending the infamous roll of the Roman emperors—a succession, according to *Dr. Geddes*, rent by *twenty-four* schisms, according to *Baronius*, by *twenty-six*, while *Onuphrius* the most accurate of writers, makes them *thirty*, and *Labbeus* and *Binius* tell us in the interim, of "*A three-headed beast rising from the gates of hell, infesting the holy chair in a awful manner,*" in the form of three reigning perjured popes at once—we must believe that these men, many of whom, on the authority of *Baronius*, "*were FALSE PONTIFFS*" intruded into the chair of St. Peter, by sordid and abandoned courtesans, were the genuine successors of the Apostles, empowered to transmit the Holy Ghost by prayer and the imposition of hands to the *Hughes*, the *Onderdonks*, and *DeLanceys* of the present age!

Nor were the bishops during these dark periods of the world's history, either morally or religiously superior to the popes. "We read," says *Archbishop Whately*, "of bishops consecrated when mere children—of men officiating who barely knew their letters—of prelates expelled and others put into their places by violence—of illiterate

and profligate laymen and habitual drunkards, admitted to Holy Orders, and in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the Apostle enjoins." Would the imposition of the hands of such men upon the heads of infidels and heretics, transform them into ministers of Christ? Would the canonical ordination of Captain Kidd and the pirate Gibbs, bring them into the true rank of the priesthood, and render them safe conductors of the Apostolic chain? Shocking as the supposition is, the advocate of the succession scheme must maintain it, or abandon his dogma as untenable. Worse men than they, and sinning against greater light, have been connecting links in the papacy and prelacy. The chief authors of heresy, immorality, and schism, have been the bishops. The men who poured out the blood of the Waldenses in the valleys of the Alps, of the Lollards, in England, of the succeeding Reformers and Non-conformists of all nations, have been prelatical. Their energies were directed to the destruction of the gospel, rather than to its sustenance. We owe the blessings of a reformed Christianity, to a *non-prelatic* Wicklif, Luther, Calvin, Zwingli, Knox, rather than to the adherents of an anti-Christian hierarchy.

The English succession is identical with the Roman. Bishop Godwin has shown that *seventeen* Archbishops of Canterbury, *twelve* Archbishops of York, *nine* bishops of Durham, and *eight* bishops of Winchester, were ordained immediately by the Pope, or his legates. In many cases these popes were not only monsters in wickedness, but mere *pretenders* to the chair of St. Peter. Thus Pope Formosus, conspicuous for his enormous vices, ordained Plegmund, Archbishop of Canterbury, in 891. His successor Stephen VI., who, says Baronius, "*was so wicked that he would not have dared to enrol him in the list of popes, were it not that antiquity gives his name;*" declared all his ordinations void. Yet Plegmund ordained bishops in England for *twenty-five* years afterwards. Pope Gregory XII., one of *three* *pretenders* to the popedom, ordained Henry Chickley Archbishop of Canterbury in 1414. Subsequently he was set aside, as neither pope nor bishop, by the council of Constance. Chickley, however, continued

for *twenty-nine years* to ordain bishops and priests, thus perpetuating an *uncanonical* succession, severed, null and void, in its commencement!

At the period of the Reformation, the links were again broken. The Church of England was excommunicated with all her bishops and other clergy, once under the reign of Henry VIII., and again under Elizabeth. No church, on her own principles, was ever left in a more hopeless state. If the Roman church was the *true* one, then is the Episcopal *twice dead*, and severed from the only infallible channel of grace. But if the Romish was a *false* church, and in the language of the Homilies "*a foul, filthy, old, withered harlot; the foulest and filthiest that ever was seen* * * as it at present is, and hath been for nine hundred years, IT IS SO FAR FROM THE NATURE OF THE TRUE CHURCH, THAT NOTHING CAN BE MORE," then it is evident, that the Episcopal has not the Apostolical succession, the former had no succession to give but that of *apostasy*. The popes, those men of sensuality, impiety, blasphemy, usurpation, and antichrist, had no Apostolic orders to bestow. They were cut off by the canon laws, by the discipline of Christ's kingdom, and by common sense, from the line of his witnesses and ministers. The Episcopal Church may hang upon which horn of the dilemma she prefers—both are fatal to her claims. If the Romish was the true church, on high-church principles she ought never to have separated from her connection, and being separated and excommunicated, she is ecclesiastically dead; but if, according to her own standards, the Romish Church is the "*MOTHER OF HARLOTS*," she could have received no valid Apostolic commission at her hands. As well might Satan give grace, as the Apocalyptic Anti-christ bestow the ministry of salvation. Satan cannot cast out Satan. *The Episcopal Church has not the Apostolic succession.*

But granting that the so-called "*sacred chain*" passed unsevered the gulf of the Reformation, subsequently, in several instances, its links were broken. Canonists are to this day doubtful as to the validity of the ordination of Archbishop Parker, one of the first links in the reformed series. He was consecrated by four *deposed* bishops who

were never afterwards restored. Barlow, the principal consecrator seemed never to have been consecrated at all, the archives of the Archbishop containing no mention of his name. Parker was not only consecrated by incompetent persons, but in an insufficient and invalid form, and unless the *parliamentary statute* passed to meet the difficulty of the case, did make a defective consecration valid—unless the interference of the State rectified the uncanonical prelate-making power of the church, the probability is, that the Anglican chain was there rudely interrupted. But other difficulties present themselves. Many of the English bishops received only what the church considers *lay-baptism*, which is about as invalid as *lay-ordination*. Bishop Butler, and Archbishop Secker who baptized his sacred majesty George III., together with Bishop Reynolds, Hopkins, Cooper, and Leighton, received no other baptism but this. And worse still. Dr. Tillotson, Archbishop of Canterbury, was *never baptized at all*. Thus as the system teaches, he was not even a member of the church—was never *sacramentally regenerated*,—could neither receive nor confer orders. He was never ordained a deacon, and of course could not be ordained a priest, as taught the 10th canon of the council of Sardica. And when ordained *uncanonically* as a priest, he was ordained by Sysderf, who had himself no valid orders to give. We might show, that the Scottish succession, through which bishop Seabury, the earliest American bishop received his orders, was utterly worthless, and that—but we pause. We need not travel on to inspect the whole length of a chain, when, if unsound in one part, if broken in a single link, the mass falls by its own weight. *The chain was broken before it had a beginning.*

The doctrine that the Apostles, instead of being an extraordinary class of ministers, were an order of diocesan bishops—that their office was to be perpetuated in the church—that Archbishop Laud and Pope Alexander VI., were charged conductors of the chain—givers of the Holy Ghost—while Baxter and Edwards were usurpers of the ministerial office—may be numbered, (ridiculous and abominable as it is,) as the worthy dogma of a church holding

it "*as the principle of her continuance*," conjoined to baptismal regeneration and sacramental holiness. No church, but one intoxicated by frequent draughts from the cup of Papal abominations, would ever broach it. Its exposition is its refutation, to every mind well instructed in the oracles of God, and the luminous history of the past.

SECTION V.

DIOCESAN EPISCOPACY UNKNOWN IN THE PRIMITIVE CHURCH.

If the Apostles were not diocesan bishops, there are no such functionaries known in the New Testament. Those of whom we there read as bishops, did not sustain any such character. Eminent Episcopalian writers readily grant this. Says Onderdonk, late bishop of Pennsylvania, "The name bishop which now designates the higher grade of the ministry, is not appropriated to that office in scripture. That name is there given to the middle order, or presbyters; and all that we read in the New Testament concerning bishops, (including of course the words, '*overseers*' and '*oversight*' which have the same derivation,) is to be regarded as pertaining to that middle grade." Thus the reader sees, that when the Bible speaks of bishops, or of exercising the authority of the *episcopate*, it means only a Presbyterian bishop, and the oversight of a single congregation. As we have seen, to the New Testament writers, prelatical bishops were a *nameless* order; they had nothing to say *of* them, *about* them, or *to* them, and for the evident reason, such an order had no existence.

The shifts which Prelatists make use of to establish the triple order of their priesthood, are remarkable. They tell us that during the Redeemer's stay on earth, he was the bishop, the Apostles the presbyters, and the seventy the deacons; thus making Christ an order of his own ministers in his own church, the *Apostles unprelatical*, and the seventy an order existing before their time. After his ascension they find no difficulty in advancing the Apostles into the *first* order, into that which was vacated by Christ, though unable to tell *who* transferred them with-

out even a change of name, or *who* has given us the record or notice of the transmutation. Being compelled to admit that bishop and presbyter are common names for the same office, in order to account for the application of the title of the *second* order to the *first*, they betake themselves to another unceremonious change. "It was after the Apostolic age," says bishop Onderdonk again, "that the name 'bishop,' was taken from the second order and appropriated to the first." Such alterations may harmonize Episcopacy, but they derange the scriptures. They leave our diocesans to claim for themselves what the sacred writers never intended that the word *bishop* should import. With the latter it means the *overseer of a single congregation*, with the former, an *overseer of pastors*, and something even higher. Who authorized so unwarrantable a change after the death of Christ and his inspired ambassadors? Who gave the primitive Presbyterian pastors the right to surrender their original and scriptural title to *an order whom the Holy Ghost would not even name*? How came, (according to the Episcopal logic,) the first successors of Thomas in the care of Parthia, Andrew in the care of Scythia, John in the care of Asia, to discard the honorable name of Apostle for the inferior one of bishop? Who has conveyed to us a record of the fact? Episcopal writers refer us to Theodoret. But neither he nor any other Christian Father, countenances the theory. He testifies to the reverse, that bishops were *not truly* Apostles, that bishop and presbyter were interchangeable titles, and that the name Apostle was restricted to those who received their commission immediately from Christ. The bishops of these times (for Theodoret lived four centuries after the Apostles,) as Ambrose testifies, "*thought it not decent*," to be called Apostles. The reason is obvious: they did not regard themselves as the successors of the Apostles, if they did, they would not have refused their appropriate title.

From these observations, it becomes evident, that *Timothy could not have been the bishop of Ephesus*. He was simply an Evangelist, directed by Paul to "*do the work of an evangelist*," not of a prelate. From many of Paul's epistles it appears that he was sent to Corinth, to Ephe-

sus, and to Thessalonica, as a fellow laborer and assistant of the Apostle. Compare 1 Cor. iv : 17, 1 Tim. i : 3, and 1 Thess. iii : 2. With equal propriety he might have been styled bishop of Corinth, as of Ephesus. In his epistle to the Ephesians, Paul makes no allusions to Timothy as their *diocesan*, which would have been unpardonable had he been an Episcopalian. The following passage is indiscreetly quoted by Prelatists in support of their theory. 1 Tim. i : 3. "*As I besought thee still to abide at Ephesus.*" But does beseeching a man to abide in a city, constitute him a bishop over it? Does a bishop need entreaty to abide in his own diocese? If Timothy was bishop, it must have been when Paul addressed to him the epistle from which we have just quoted, for it is only from this epistle that our Prelatists gather their presumption of his diocesan character. He must, then, have been bishop when the Apostle charged the elders of Ephesus at Miletus. Acts xx : 15, 17. A host of the Fathers, together with the celebrated Episcopal writer, Rev. George Townsend, admits this. Timothy was then present, of course. *But the Apostle addressed these elders as the bishops, and to them committed the entire oversight of the church.* He paid no regard to Timothy as their diocesan, neither seemed to be aware that they had one. If it is contended that Timothy was not made bishop until after this interview, it is still certain that Paul's first epistle to him was written prior to this event, and consequently, all the proofs derived from this epistle in support of his prelatival character, fall to the ground. It is vain to avoid this by assuming, that this epistle was written after the interview at Miletus. One difficulty is only shunned for a greater. From the array of strong counter testimony, such an assumption can never be sustained. The learned George Campbell asserts, that by no writer during the first three centuries, is Timothy styled Bishop.

Titus could not have been bishop of Crete. We are told that the large island of Crete contained "one hundred cities," and that to Titus it was committed as his diocese. We are inclined to believe from this representation, that Paul was strangely partial in his gifts, and that Titus must have been a favorite. Timothy, it appears, was constituted

bishop of Ephesus, *one city*, and Titus, the *diocesan of a hundred!* In asking for chapter and verse where the grant is deeded, we are referred to Titus i: 5. "For *this cause* I left thee in Crete, *that thou shouldst set in order the things that are wanting*, and ordain elders in every city as I had appointed thee." This passage furnishes the strongest proof that Titus, like Timothy, was an evangelist, left in Crete to establish the churches, and complete the work there begun by Paul. The obvious sense of the passage is, that he was left to perform an appointed and temporary work, which, when completed, would terminate his responsibilities in the island. The fact that he ordained elders, did not constitute him a prelate, for this, as we have seen, was a work common to the presbytery. Nor did the fact that he ordained them in Crete, make him diocesan of the island. Paul and Barnabas ordained elders in Lystra, Iconium, and Antioch, yet this did not constitute them joint bishops of those cities. *Dr. Whitby*, a zealous advocate of Episcopacy, and *Scott*, the Episcopal commentator, both maintain that Timothy and Titus were not diocesan bishops, but simply evangelists.

Episcopacy is not to be found in the angels of the seven churches. Prelatists contend that these angels were severally prelatish bishops. The fallacy of this may be seen from the record. Each angel was associated with a *single church*. "Unto the angel of the church," &c.—not unto the *bishop of the churches*. Whoever was signified by the angel, or messenger, of the church, he was only a *parochial* pastor, or presiding presbyter. The formation of the Christian church on the platform of the Jewish synagogue, explains the meaning of the title, and nullifies the prelatist theory. *Origen* says, that the angels of the churches were the *presiding presbyters*. *Dr. Prideaux*, an eminent Episcopalian, observes, that the minister of the synagogue who officiated in offering the public prayers, was called the angel of the church, and from hence the chief ministers of the seven churches of Asia derived their title. *Mosheim* says, "The number of the presbyters and deacons increasing with that of the churches,—it was judged necessary that one man of distinguished gravity and wisdom should preside in the council of the presby-

ters. This person was at first styled the angel of the church to which he belonged." With these views agree *Milnor, Scott, Waddington, Whately*, and other Episcopal writers. These angels, then, were overseers of single churches, and furnish no basis whatever for prelatical domination.

That such a system was unknown in the primitive church, is further evident from the consideration alluded to, that *the episcopacy of early times was parochial*. The extent of a pastor or bishop's charge was called in Latin *parochia*, which agrees with the English word parish. "As for the word *diocese*, by which the bishop's flock is now distinguished," says the Episcopalian, Sir Peter King, "I do not remember that ever I found it used in this sense by any of the ancients." The bishops who succeeded the Apostles, were not overseers of pastors and churches, but of single congregations. The early Christians assembled for worship in one place, and were familiarly known by their bishop. This is incontrovertibly evident from the writings of the Fathers, to whom Prelatists are accustomed to refer. "None," says Archbishop *Stillingfleet*, "but a stranger to the history of the church can ever call it in question." "*Each bishop*," says Archbishop *Whately* "*originally presided over one entire church*. It seems plainly to have been the general, if not the universal practice of the Apostles, to appoint over EACH SEPARATE CHURCH, a single individual." * * * "A church and a diocese seem to have been for a considerable time *co-extensive and identical*." The great number of bishops in the early church is wholly incompatible with Episcopal pretensions. Churches were by no means as numerous in those early times as now, and yet according to the Episcopalian *Bingham* "in Asia Minor, a tract of land not much larger than Great Britain, there were about *four hundred* bishops." Bishop Burnet informs us, that there were present at a conference in Africa, about A. D., 410, between *five and six hundred* bishops, as it would seem from a *single province*. We learn from *Victor Uticensis*, a writer of the fifth century, that "from that part of Africa in which the Vandalic persecution raged, *six hundred and sixty* bishops fled, besides a great number that were mur-

dered and imprisoned, and many more who were tolerated." Forts, military stations, and insignificant villages, had their bishops. But what kind of bishops? What resemblance can be discovered between those pastors of single congregations, and the modern bishops of hundreds of pastors and churches, some swaying the ecclesiastical sceptre over states as large as Great Britain? Who authorized such a wide departure from scriptural and primitive usage? With what wonder would the Apostles, if permitted, behold the deacons and arch-deacons, prebendaries, canons, deans, bishops and archbishops of the English Church, and the officials of her American daughter; and with what amazement would they hear them boast of their resemblance to the primitive orders!

Even *Ignatius*, upon whom Prelatic writers are accustomed so much to rely, impreguably establishes this position. Without pausing to advert upon the fact, that the greatest scholars of all denominations have not hesitated to pronounce them undoubted forgeries; yet such as they are, they prove the *parochial* character of the Episcopacy of the times in which they were written. The bishop, the presbytery, the deacons, to whom this Father wrote, were confined to a single congregation. The church of Smyrna, of Ephesus, of Magnesia, of Philadelphia, &c., to whom he wrote, had each its bishop, elders, and deacons. Each bishop was present with his flock whenever they assembled, conducting their worship, administering their ordinances, celebrating their marriages, forming a perfect acquaintance with each individual, and noticing every absentee from the exercises. So inapplicable is this to the *diocesan* scheme, that we are not surprised at the admission of the Prelatic Stillingfleet, "Of all the thirty-five testimonies produced out of *Ignatius*, his epistles for Episcopacy, I can meet with but *one* which is brought to prove the *least semblance* of an institution of Christ for Episcopacy, and, if I be not much deceived, the sense of that place is clearly mistaken." Where is there an Episcopal Church in these United States answering to the description just given? *a single church* having its bishop, eldership, and deacons? We may select any particular one, whether called *St. John's, Grace Church*, or

Trinity; and when we ask for its bishop, we shall only find a *rector*, whose scriptural title, qualifications, and prerogatives, have been usurped by a diocesan, the limits of whose authority are bounded only by state lines—when we ask for its eldership, who occupied a middle position between the pastoral bishop and the deacons, we find them *non est inventus*—when we ask for its deacons appointed to attend to its temporal affairs, we are referred to inventions foreign to the Bible, to church-wardens and vestrymen, but as to the deacons of the Jerusalem Church and the primitive ages, we find them expunged and succeeded by an order essential to the economy of no particular church, and confined to none. Episcopalians should cease to quote this Father. His tone of address may be dogmatic enough for Gregory or Aquinas, but his ecclesiastical order does ill-service for his friends. When we read his address to the Church of Magnesia, “Seeing, then, I have been judged worthy to see you, by *Demas*, your most excellent bishop, and by your worthy presbyters, *Bassus and Apollonius*, and by my fellow servant, *Sotio*, the deacon,—I determined to write unto you;” we cannot fail to see a good *parochial* pastor or Presbyterian bishop, exchanging Christian salutations with his brethren of the same faith and order. The resemblance is perfectly unique, and might be of service in other quarters.

Another consideration will show the non-episcopal character of the early church. *As the early bishops were parochial, there could have been no diocesan bishops.* As each church had its own deacons, elders, pastor or bishop, *there could have been no such functionaries without making four orders.* Nor is this all. As there were none others than parish bishops, in them must have been lodged the right of ordination. When one of these primitive bishops died, his successor, must, of course, have been ordained by the pastors of single churches. There was no diocesan bishop to go round for this purpose. Be it remembered, that ecclesiastical historians are unanimously agreed on this, that *whatever orders of church officers there were, say in the second century, they were all the officers of one church.* There was no higher order than the bishop of a single congregation. WHO ORDAINED, THEN, THE

SUCCESSORS OF THESE PRIMITIVE BISHOPS? There was no prelate to ordain a prelate, and those who performed the ordination rite could confer only what they had themselves received. Hence, when there were no diocesan bishops, there could be no bishops but parochial. It would have been a farce for these *parish bishops* to have ordained a *diocesan*. He, in turn, could have conferred only what he had received. This fact, while it nullifies the prelatic scheme, reveals its origin. *The first diocesan bishops were simply elected to their office*, as a Congregational Association, or a Presbytery would elect a Moderator. This is a well-established fact in church history. Says *Jerome*, one of the most illustrious of the Fathers, "The presbyters always chose one of their number, placed him in a superior station, and gave him the title of *Bishop*: in the same manner as if an army should make an emperor, or the deacons should choose from among themselves one whom they knew to be particularly active, and should call him *Arch-deacon*." This Father also states it as a historical fact, that this election of a superior order of ministers, was introduced by degrees, by "*little and little*." Episcopalians often call upon us to account for the general prevalence of their system within a few ages of the Apostles. We might retort by calling upon them to account for the origin of Archbishops, Metropolitans, and Patriarchs, for which they confess there is no scripture warrant. Monks, presbyters, and bishops—the champions of orthodoxy and heterodoxy—Catholics and Episcopalians—Lutherans and Presbyterians—Ancients and Moderns—quite in the statement, that Prelacy has no scripture origin, and no warrant but human contrivance. The learned *Mosheim*, refers its origin to the necessity of having Moderators in the provincial councils. These Moderators, in time, became diocesan bishops. Such is the opinion of all impartial historians. The honest enquirer after the scriptural foundation of Episcopacy, will be compelled to say with *bishop Creft*,* "*I hope my readers will see what weak*

*To avoid encumbering the pages with unnecessary matter, references to the particular chapter and page of an authority, are not generally given. The reader may rest assured, that no quotation is made in an unfair and garbled manner, but so as fully to express the opinion of the writer.

proofs are brought for this distinction and superiority of order. *No scripture, no primitive general council, no general consent of primitive doctors, no, not one primitive Father of note, speaking particularly, and home to our purpose."*

SECTION VI.

THE PUREST CHURCHES IN ALL AGES HAVE GENERALLY BEEN OPPOSED TO EPISCOPACY.

From the confident tone in which High-Churchmen speak of their system, we should suppose that Episcopacy was universal in the Christian Church, till it was interrupted by Calvin and his over-zealous reformers. The truth is, the Episcopal Church stands alone in the Protestant world in its regard to Prelacy. We have already established the non-prelatic character of the early church. When, however, the system became established, and was succeeded by the corruptions of the dark ages, it is demonstrable, *that the pure church in the wilderness*, the remnant who never bowed the knee to Baal, still held to the parity of the ministry.

THE WALDENSES, are an illustration. By all Protestant writers, they are regarded as the purest part of the church for several centuries preceding the Reformation. According to *Reinerius*, the oldest authority on their tenets, "*They hated the very name of bishop.*" "They held," says *Æneas Sylvius*, that "among priests or ministers of the gospel, there is no difference." The Episcopalian *Faber*, who regarded them as God's faithful witnesses during the dark ages, quotes *Pilichdorf*, as saying, "They rejected the consecration of bishops." In the Waldensian Confession of Faith, drawn up A. D., 1220, speaking of the rite of *confirmation*, they say, "It has no ground at all in scripture: that it was introduced by the *Devil's instigation*, to seduce the people; that by such means they might be induced the more to believe the ceremonies, and the *necessity of the bishop.*" Cardinal *Bellarmino* and bishop *Reynolds* have acknowledged that they rejected Prelacy, and all admit that they are now Presbyterians.

THE CULDEES, form another instance. These were the early religious order of Great Britain, who, from the second to the fifth century, spread the gospel through the greater part of that island. All writers are agreed as to the purity and simplicity both of their doctrines and their lives. That these Culdees were Presbyterians, is now, we believe, pretty generally acknowledged. Their bishops were only parochial bishops, and received their ordination from presbyters. The *venerable Bede*, writing about A. D., 731, gives us an account of one of these ordinations. *Fordun, Major, Boethius*, Scottish historians who wrote previous to the Reformation, and were Prelatists, assert that, "The Scots, *following the custom of the primitive church*, had teachers of the faith, and dispensers of the sacraments, who were only *presbyters* or monks." "The Scots were instructed in the faith, by priests and monks, *without bishops*." "*Palladius* was the first who exercised any hierarchical power among the Scots, being ordained their bishop by the Pope, whereas, before, their priests were, by the suffrages of the people, chosen out of the monks and Culdees." It is worthy of note, that *Gildas*, an ancient British author, A. D., 564, always speaks of bishops or presbyters, implying their identity, and discarding the copulative conjunction *and*, which he would not have done, had he regarded them as fundamentally distinct orders.

THE MORAVIANS, are anti-prelatical in their constitution. They derive their origin from the Greek church in the ninth century, and have been for ages celebrated for their adventurous and successful missionary enterprises. They have bishops in their churches, but they are merely *presiding presbyters*, and they emphatically renounce for them all claim of divine right.

THE BOHEMIAN BRETHREN, were antagonist to Prelacy. The Episcopalian *Dr. Heylen*, grants, "that they had fallen upon a way of ordaining ministers amongst themselves, without recourse unto the bishop, or any such superior officer as a superintendent." Says *Æneas Sylvius*, afterwards Pope, "one of the dogmas of this pestiferous sect, is, that there is no difference of order among those who bear the priestly office. In their book of discipline they prove,

that there is but one order of ministers of Divine right."

THE LOLLARDS, were of the same opinion. In English history, they are known as the followers of John Wicklif, "the morning star of Reformation," who flourished in the fourteenth century. This people were at one time so numerous, that we are told "if you met two persons in the highway, one of them, you might be sure, was a Lollard." Wicklif's unbelief in Prelacy is well known. "By the ordinance of Christ, presbyters and bishops were *all one*; but afterwards, the emperor Constantine, made bishops, lords, and presbyters their servants." "There was but *two* species of orders, namely, that of *deacons and of presbyters*. The church militant ought not to be troubled with *three*; nor was there any ground for it." It is confessed that if Wicklif and his followers had succeeded in reforming the English church, its Episcopacy would now have been numbered among the abuses of the past.

THE LUTHERANS, at the period of the Reformation, embraced the doctrine of ministerial parity, and established all their churches on its basis. The following, among many other quotations from the writings of Luther, will express his sentiments: "These were called presbyters, that is, elders, whom both Peter and Paul style bishops, that we may know that bishops and presbyters were the same." The confessions of the Lutheran churches are expressive against the dogma of Prelacy, that a bishop belongs to a higher grade and a presbyter to a lower. In some countries they have bishops by name, but they are merely presiding presbyters.

THE REFORMED CHURCHES, which were established in France, Holland, Switzerland, Geneva, and in some parts of Germany, abandoned the Episcopal system as unscriptural, and set up the Presbyterian as more in accordance with the Apostolic model. At the Synod of Dort, the English bishops and divines deputed there by King James I., gave their votes to the unanimous declaration. "*As regards ministers of the divine word, they have every where the same power and authority.*"

Alike non-episcopal are the several denominations which divide between them the interests of the Protestant world. The only exception which can be taken, is in the

case of the METHODIST CHURCH. She styles herself Episcopal, yet this only consists in the oversight of *presiding presbyters*, who though called bishops, disclaim all idea of Divine right. The same order, are in England called *superintendents*.

Those whom God raised up to achieve the mighty work of the Church's reformation from the Papacy, agreed with unwonted unanimity as to the unscriptural nature of the system we are now opposing. Even the fathers of the English church were not an exception. They were Presbyterians in principle, but compelled from circumstances to be Prelatists. From the first, that Church was Erastianized, in vassalage, in chains, to the reigning sovereign—to Henry VIII., the Blue Beard murderer of his wives—to the imperious and semi-papistical Elizabeth—to the slobbering and drunken James I.—to the despotic and liberty-hating Charles, his son—to the unprincipled and licentious Charles II., and his still more Popish and murderous brother James. They "*as sole and supreme leaders of the Church of England, next and immediate under Christ;*" bent their all but absolute authority to the extermination of piety. It was not through the impartial investigations of learned divines into the scriptures and the lore of the purest antiquity—not by the assembled clergy in serious convocation, that she was fashioned according to the Apostolic model—her structure was the product of scheming politicians, and then made imperative by the throne. The offspring of Henry's unbridled lust, fostered by a servile parliament vacillating between Papal conservatism and Protestant innovation—the result of a compromise between crippled Reformers and insurrectionary Catholics—a thing that could neither go back to Rome nor forward to Geneva,—she clearly indicates the luckless circumstances of her origin. "The scheme," says *Macaulay*, "was merely to rob the Babylonian enchantress of her ornaments, to transfer the full cup of her sorceries to other hands, spilling as little as possible by the way. *The Catholic doctrines and rites were to be retained in the Church of England.*" No church in the Protestant world is made up of more discordant materials, and in none do we discover more of the scarlet fringes and meretricious peculiarities of the Lady of the Seven Hills.

The supremacy of the English monarch in ecclesiastical affairs, neutralized the energies of the Reformers. They could scarcely act a secondary part in the drama of reform. Their zeal could only move as the restrained instrument of political artifice or arbitrary power. But for this, we have no reason to suppose that the English Church would have been differently modeled from her reformed sisters of the continent. We give some facts for confirmation. Bishop Hooper in 1550, informed a Lutheran divine, that, "the Archbishop of Canterbury, the bishops of Rochester, Ely, St. David's, Lincoln, and Bath, were sincerely bent on advancing the *purity* of doctrine, *agreeing in all things*, with the Helvetic churches." Parkhurst, bishop of Norwich, writing in 1573, exclaims, "O would to God, would to God, once at last, all the English people would in good earnest propound to themselves to follow the (Presbyterian) church of Zurich as the most *absolute pattern*." The Puseyite British critic says in 1842, speaking of the Reformers, "The greater part of them particularly objected to the surplice, including Sandys, Grindal, Pilkington, Jewel, Ham, Parkhurst, Benthams, AND ALL THE LEADING MEN, WHO WERE FOR SIMPLIFYING OUR CHURCH CEREMONIAL IN THAT AND OTHER RESPECTS, ACCORDING TO THE GENEVAN MODEL, Archbishop Parker almost standing alone with the Queen in her determination to uphold the former." Courayer, a Romanist, speaking respecting Cranmer and Barlow and others in the reign of Edward, says, "In a word, PURE PRESBYTERIANISM WITHOUT DISGUISE, discovers itself in all the answers; and it is but too apparent that the chief aim of the divines and prelates was to *extinguish Episcopacy*." Sampson, who was dean of Christ's church, and Humphreys, who was President of Magdalen's College and divinity professor, say in a letter to Bullinger, one of the associates of Calvin, "We have the same captain and leader, Christ: *why are the banners of the enemy set up in our churches?* which, if we were men of God, if we were endowed with any zeal, we should long since have abominated and destroyed." Macaulay, in his late history, thus gives a summary of this evidence, "Bishop Hooper, who died manfully at Gloucester for his religion, long re-

fused to wear the Episcopal vestments. Bishop Ridley, a martyr of still greater renown, pulled down the ancient altars of his diocese, and ordered the Eucharist to be administered in the middle of churches, at tables which the Papists irreverently termed oyster-boards. Bishop Jewel pronounced the clerical garb to be a stage dress, a fool's coat, a relic of the Amorites, and promised that he would spare no labor to extirpate such degrading absurdities. Archbishop Grindal long hesitated about accepting a mitre, from dislike of what he regarded as the mummery of consecration. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Ponet was of opinion that the word bishop should be abandoned to the Papists, and that the chief officers of the purified church should be called superintendents. When it is considered that none of these prelates belonged to the extreme section of the Protestant party, it cannot be doubted that if the general sense of that party had been followed, the work of reform would have been carried on as unsparingly in England as in Scotland. But as the Government needed the support of the Protestants, so the Protestants needed the protection of the Government. Much was, therefore, given up on both sides; a union was effected, and the fruit of that union was the Church of England."

Our High-Churchmen have often gratefully acknowledged their indebtedness to Elizabeth for the preservation of their system. "Queen Elizabeth," says the British critic, "with her prejudices in favor of the old religion, (i. e. Popery,) was doubtless an instrument in the hand of God for *stopping the progress of the Reformation.*" Waiving the question whether God needed an instrument, or selected one for so diabolical a work, we invite attention to some instances as illustrations of her manner of procedure. Many of the Reformers, aware of the extreme inability of the clergy to preach instructively, instituted what were termed "prophesyings," in which a passage previously selected was expounded by one of the ministers. This scriptural arrangement was offensive to the Queen. She directed Archbishop Grindal to put them

down, alleging that "*it was good for the church to have but few preachers, and that three or four might suffice for a county; and the reading of the homilies to the people was enough.*" Grindal refused to comply, and in consequence was set aside from the exercise of his functions for five years. Thirty-seven out of ninety-eight of the London ministers, refusing to wear the Popish vestments, were, by her orders, suspended from the ministry. Under the primacy of Whitgift, she prohibited all preaching, reading, or catechising in private houses, whereto any not of the same family should resort. In 1533, she erected the High Commission Court, a lesser organization of the Spanish Inquisition, in which any three commissioners, one of whom must be a bishop, could punish all persons absent from church, deprive all beneficed persons suspected of Puritanism, and coerce the people into conformity with the established sect.

This odious apparatus of state tyranny and prelatic power, compelled its victims to become their own accusers, or else suffer punishment by fire or imprisonment, for refusing to criminate themselves. Christian assemblies meeting by stealth, were watched by spies, broken up, and the members committed to prison. Those who would not submit, were required to abjure the realm, and returning without the Queen's license, were to suffer death as felons. Bishop Cox, on making resistance to the spoliation of a part of his estate by a certain nobleman, received the following philippic from the Queen: "Proud prelate, you know what you were before I made you what you are. If you do not immediately comply with my request, by God, I will unfrock you.—*Elizabeth.*" Hallam affirms, that upon the death of this prelate, she kept his see vacant eighteen years. Fletcher, bishop of London, she peremptorily suspended for the offence of marrying "a fine lady and a widow." When Dr. Aylmer preached before her pretty pungently against vanity in female dress, the Queen, who was celebrated for the number and splendor of her dresses, was much offended, and said to her ladies, "If the bishop held more discourse on such matters she would fit him for heaven, but he should walk thither without a staff, and leave his mantle behind

him." It is well known that in the succeeding reign of James, a petition signed by 825 ministers from twenty-five counties, was laid before him, praying for the removal of certain abuses from the church. After giving them a sham hearing, and suffering the most disgraceful treatment, ten of their number were imprisoned for presenting it, the king declaring legally, "*that the subjects of the realm might not frame petitions for relief without being guilty of an offence finable at discretion, and very near to treason and felony.*"

In the record of such facts, the impartial inquirer is at no loss in accounting for the anomalous position of the Episcopal Church. Chained like a captive to the car of State supremacy, she was forbidden to walk in the untrammelled way of the Apostles and Reformers. Coerced by threats, cajoled by flattery, or seduced by bribes—her purity long tainted by unholy alliances—her vision bewildered in the void between Tradition and Revelation—her garments the manufacture and gift of the mystic Babylon—intoxicated by forced draughts from the golden cup of Roman sorcery—she should be the last to boast of being the stainless bride of Christ. When she vaunts herself on the possession of the only ministry of salvation, and leers contempt on those unwilling for the best of reasons to bear her name; the intelligent will be reminded of the courtesan, who seeks to compensate for the loss of character, by unblushing pretensions to innocence and virtue.

SECTION VII.

THE EPISCOPAL CHURCH BUT PARTIALLY REFORMED FROM POPERY.

There is no church formulary composed of more heterogeneous materials than the Book of Common Prayer. When compiled and put into the hands of the Continental Reformers, they with unanimity condemned it, and expressed their surprise that English Churchmen should be so fond of "*Popish dregs.*" Even King James, previous to his succeeding Elizabeth on the throne, pronounced it

"an evil-said mass." "It was the wisdom of our Reformers," says Dr. Caldwell in his History of Conferences, "to draw up such a liturgy, *as neither Romanist nor Protestant could well except against it.*" A singular production, truly, which can unite in its commendation the followers of the Beast and the disciples of the Redeemer! Surely the frequency of its use, and the imbibing of its spirit, must develop the powerful energies of a revived religion! Investigation, however, will reveal much that every genuine Protestant must except against.

WE INSTANCE THE RETENTION OF LITURGIES OR WRITTEN FORMS OF PRAYER. The most of these were simply rendered into English from the old Papal Breviaries. Scripture warrant for them is out of the question. They were unknown in the Primitive Church. If written forms of prayer were used in the first, second, or third centuries, some of them would doubtless have reached our times. In the early persecutions of the church, there is not an instance of any form of prayer, or liturgy, being discovered. We have corroborative evidence that they were unknown. JUSTIN MARTYR, A. D., 139, giving an account of Christian worship, among other things, says, "Then we all stand up together, and offer up our prayers, * * and the president, in like manner, offers prayers and thanksgivings, *according to his ability.*" TURTULLIAN says, "We Christians pray with eyes uplifted, with hands outspread, with head uncovered, *and without a monitor, because from the heart.*" Liturgies were the product of an ignorant and superstitious age, and had the Episcopal Church, instead of furnishing "an extract of the Mass translated," left to her ministry and people the untrammelled freedom of devotion, she would have acted more worthy her calling and the developments of Providence.

In the BAPTISMAL SERVICE, we see little, perhaps, that is objectionable to Popery, but much that is offensive to Protestantism. The doctrine of baptismal regeneration is thus evidently taught. The minister after baptising an infant and making the sign of the cross, is commanded to say, "Seeing, now, dearly beloved, *that this child is regenerate, and grafted into the body of Christ's church,* let us give thanks unto Almighty God for these benefits." "We

yield thee hearty thanks, Most Merciful Father, that it hath pleased thee *to regenerate this infant with thy Holy Spirit*, to receive him for thine own child by adoption," &c. In the baptism of adults, the doctrine is even more clearly taught. The introductory exhortation takes it for granted that they know nothing experimentally of the new birth. The congregation are called upon to pray that God would "*grant these persons* that which, by nature, they cannot have." Prayer is then offered, that they coming to God's holy baptism, "*may receive remission of their sins and spiritual regeneration.*" Before the application of the water, the candidates are again addressed, "Well, beloved, who are come hither that our Lord Jesus Christ would vouchsafe to receive you, and bless you, *to release you of your sins.*" They are not yet regenerated, not yet released from their sins. But Lo! the water is applied, and *mirabile dictu!* their souls are instantaneously renewed. Then shall the minister say, "*Seeing now, dearly beloved, that these persons are regenerate, and grafted into the body of Christ,*" &c. The service knows nothing of regeneration separated from baptism. The minister is directed to say to the "godfathers and godmothers," after baptising a child, "Ye are to take care that this child be brought to the bishop to be confirmed by him, *so soon as he can say*, the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose." And what are the teachings of this Catechism? Does it set forth the necessity of experimental piety as the requisite to church-membership? Let us see. "*Questum.* What is your name? *Answer.* N. or M. *Quest.* Who gave you this name? *Ans.* My Sponsors in baptism; *wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.*" Not only the regenerating influences ascribed to this ordinance, but the significant manipulations attending it, the stretching forth of the hands, the praying that God would "*sanctify the water to the mystical washing away of sin,*" is Papal and heathenish. It teaches that the water becomes endowed by the Spirit with mystical and regenerating properties; views entirely unwarranted by scripture.

In the ORDINANCE OF CONFIRMATION, this doctrine again appears. The ruinous teaching that the child, or the adult, has been regenerated by baptism, is to be deepened by another delusive rite. With the candidates standing before the altar, the bishop is directed to pray "Almighty and ever-living God, *who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins*, strengthen them, we beseech thee," &c. To Evangelical Christians who hold the Bible doctrine of the new birth, the utterance of such language must appear awfully inappropriate and profane. In the great majority of cases, the only confirmation given in this order, is confirmation in an ill-founded persuasion of the favor of God. For what purpose is this Popish rite retained in a Protestant Church? Does the bishop confer the gift of tongues or of miracles? Does he convey the Holy Ghost? Based on a false assumption, a pretence for what no sane man would claim, we wonder not that bishop Burnet confessed there was "*no express institution of it, neither by Christ nor his Apostles; no rule given to practice it.*" The Waldenses regarded it as an ordinance "*whereby God is blasphemed, and which was introduced by the devil's instigation.*" Wickliff regarded it in the same light. Melancthon called it "*an idle ceremony.*" Calvin exclaimed in view of it, "O, the iniquity of this proceeding!" He also called the confirming bishops "*apes of the Apostles.*" Its observance has lulled millions into spiritual death from which no waking ever came.

THE COMMUNION OFFICE retains the tenets of Popery. It teaches what many of the Reformers actually held, that the elements underwent a spiritual change, in which they were transferred into the spiritual body and blood of Christ. The officiating minister is required to invoke God's Word and Holy Spirit to *bless* and *sanctify* the bread and wine. And why? "That we receiving them," may be partakers of Christ's "most blessed body and blood." The forms of consecration all bespeak their parentage. "Here the priest shall take the paten in his hand." "And here to break the bread." "And here to lay his hands upon all the bread." "Here he is to take

the cup into his hands." "And here he is to lay his hands upon every vessel in which there is *any wine to be consecrated* !" The inference drawn from all these signs, prayers, and manipulations is, that there is a spiritual descent upon the elements through the fingers of the priest. Here, too, we have the doctrine of the *sacrifice of the eucharist*. "We, thy humble servants, do celebrate and make here before thy Divine Majesty, with these *thy holy gifts which we now offer unto thee*." The service calls the elements, "*holy gifts*," "*holy mysteries*." At present, in our Episcopal Churches, the communion table is regarded as *an altar* on which a sacrifice is offered, and to which the priest turns in reading prayers. The rubric requires, also, that the communicants receive the sacrament *kneeling*, implying the worship of Christ in the elements, as do the Romanists. The priest also takes the piece of bread, and places it in the hand of the communicant, signifying that it is only through priestly intervention that sacramental grace is received. Finally the service closes with this rubric. "And if any of the *consecrated bread and wine* remain after the communion, it shall not be carried out of the church; but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same." Why so singular a requisition? Evidently because there has been a supposed mysterious change wrought in these elements, in consequence of which, it would be profanation to apply them to common uses.

THE BURIAL SERVICE, is *alike* objectionable. The opening rubric has the broad features of Popery uncealed. "Here it is to be noted, that the office ensuing is not to be used for *any unbaptised adults*, any who die excommunicate, or have laid violent hand upon themselves." The connection between baptism and the evidence of Christian character, the right of only such to Christian burial, and in consecrated ground, are all here apparent. Why are only the baptised fit for burial? Clearly, because only the baptised are Christians. Thus baptised infidels and drunkards may have Christian burial, and God be thanked, that in their case, the attendants "are not to be sorry as men without hope," while thou-

sands of the unbaptised pious must be excluded, as Rome excluded the daughter of Dr. Young, leaving him with pious sacrilege to steal a grave. We well know, that in our land, at least, Episcopalian ministers disregard this rubric; to this the liberal spirit of the age compels them. Many of their vestrymen have never been baptised, and it would be a singular development to refuse the burial office to such functionaries. But this service is in keeping with the doctrine of sacramental holiness. Every baptised person is regenerated, "made an heir of God." Over such only the office must be used—they of course are candidates for heaven. According to the English version, the minister thus speaks at the grave, "*Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we commit his body to the ground, * * in sure and certain hope of the resurrection to eternal life.*" Through the influence of Bishop White, the words "*take out of the world,*" were substituted for "*take unto himself,*" in the American version. This, however, does not change the teaching of the service. The minister must give God "*heartly thanks for the good example of all those his servants, who, having finished their course with faith, do now rest from their labors.*" "Almighty God, we give thee hearty thanks for that it hath pleased thee to deliver this *our brother out of the miseries of this sinful world.*" The service takes for granted the salvation of those for whom it is performed. Calamy reports, that Archbishop Sancroft, owned to Dr. Tillotson, that he was so little satisfied with this burial service, that for that very reason he had never taken a cure of souls.

THE SAINTS' DAYS of the Prayer Book, are what the Episcopal Isaac Taylor calls "the idolatries of an apostate church." There is "*Septuagesima Sunday,*" "*Fifth Sunday after Epiphany,*" "*Fifth Sunday in Lent,*" "*St. Stephen's day,*" "*Annunciation of the blessed Virgin Mary,*" "*St. Michael and all Angels.*" And lest any of the saints should be overlooked, "*All Saints' day,*" including, of course, Saint Wicklif, Saint Baxter, Saint Flaver, Saint Doddridge, &c. These Saints' days were never derived from the Bible, and their tendency is to draw the mind to that

feudal bondage, which the relics of saints, and attendant superstitions, so long imposed. Departing from the "simplicity that is in Christ," Episcopacy hangs round the Christian year those old memorials which Rome borrowed from Paganism and baptised with other names—abhorrent to the Gospel.

IN THE CALENDAR of the Prayer Book, we have a full recognition of the Apocrypha as on an equality with the inspired writings. The rubric reads, "Tables of lessons of *holy scripture* to be read at morning and evening prayer throughout the year." Under this designation, *more than eighteen lessons are selected from the Apocrypha!* Wisdom and Ecclesiasticus, are labelled *holy scripture*, side by side with Isaiah and Ezekiel. The Church endorses these spurious writings in another way. The xxxvth article recommends the first and second book of homilies to be read in churches as containing "*a godly and wholesome doctrine.*" Now these homilies sanction the Apocrypha by wholesale. Quotations are made from the Book of Wisdom, as being, "the *infallible* and undeceived word of God." "*As the word of God testifieth.*" Wisdom xiv. "The same doth the *Holy Ghost teach.*" Tobit iv. "*As the scripture teacheth.*" Ecclesiasticus iii. The Episcopal Fathers, have not only left to after ages an incongruous mixture of Popery and Protestantism; not only requiring their children to drink from the fountain where Tradition and Revelation unite their streams, but where *pseudo* inspiration mingles with the Divine oracles!

We turn to the ORDINATION OFFICE. The power of the bishop to confer mysterious, sacramental, and priestly authority, is thus set forth: "The receivers humbly kneeling," the bishop says, "RECEIVE THE HOLY GHOST *for the office and work of a priest in the church of God, now committed unto thee* BY THE IMPOSITION OF OUR HANDS; *whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained,*" &c. If this language does not claim for the bishop the power officially and authoritatively to confer the Holy Ghost, it is unmeaning. The thought of such a pretension, that a fallible and sinful mortal robed in a surplice, can convey through the palms of his hands and his fingers, the Third Person of the Trin-

ity to another, as a Leyden jar imparts the electric fluid, is revolting and blasphemous. Yet this, and nothing less than this, is claimed. The New York Churchman stakes its belief in "a ministry of the Apostolic succession, empowered to act as Christ's ambassadors *and representatives on earth*; the divinely appointed *limitation of the blessings of salvation and the gifts of the Holy Spirit* to communion with this ministry in the sacraments and word and ordinances of the Church." We are told in a sermon preached in 1843, before the Convention of the Diocese of North Carolina, that "*it is the explicit sense of our church that the power of remission and retention of sins is as permanent as the ministry, and is an essential prerogative of the sacerdotal office; * * to remit sins, is to be understood in its literal acceptance*: such was the understanding of our church when the Liturgy was prepared." Indeed there need be no mistake as to what the book teaches. The rubric reads, "*The Declaration of Absolution, or remission of sins, to be made by the priest alone standing; the people still kneeling.*" This must mean something more than a general proclamation of pardon through penitence, for the *priest alone* is empowered to make it. He must make it in his *white surplice*, significant of his offering a pure *sacrifice* for the people; at the desk, instead of the pulpit, as in the former alone he appears as a "white robed priest." From the mouth of a deacon, the absolution would be inadmissible, but from the priest it is oracular. In these assumptions of mysterious powers never delegated by God to mortals, we may find concealed those powers of sacerdotal despotism which through past ages enslaved the people of God. If grace is infused into the sacraments, there must be a *priesthood* to consecrate them, and diocesans to consecrate the priesthood. Hence the dogma of the necessity of a valid priesthood to give life-imparting sacraments, and the connection between salvation and these life-giving sacraments, follows as indispensably as a corollary of mathematics. For the privilege of eternal life the people are cast at the feet of the priesthood, upon whose intervention between them and God, and ability to use the dispensing power of the *keys*, they are absolutely dependent. Properly understood by the free and enlight-

ened citizens of this republic, such a dogma would be met with indignant repulsion, and its advocates regarded as the minions of Hildebrand, startled from the sleep of seven centuries, to bring them back to a despotism at the recollection of which the world may alternately laugh and weep.

THE POPISH VESTMENTS are worthy of notice. As indicative of his priestly character, the minister must appear in a *white* garment when reading in the desk, and to signify his character as a teacher, in a *black* one when preaching in the pulpit. This discrepancy between the desk and the pulpit, is explicable only on the principles of High-Church ceremonialism. To pray and preach in the same desk or pulpit, with or without a surplice, might be equally edifying, but not equally Romanizing. Accordingly the priest is more *radiant*, and comes nearer to the people than the preacher; and as in modern Episcopal churches, the desk is placed on one side of the church, and the pulpit on the other, it uniformly happens that the former receives two-thirds more of the attention of the people than the latter. The use of these vestments was urgently resisted by the most learned, pious, and devoted of the English Reformers. The clergy of London were only induced by threats, persuasion, and dread of poverty, to wear them, while thirty-seven of their number preferred suspension to compliance. These ejected ministers were confessed by their opponents to be the best and ablest preachers of the day. Bishop Jewel, as we have seen, pronounced these habits "*a stage dress and fool's coat.*" Bishop Ridley in view of the stake, called them "*foolish and abominable.*" Bishop Hooper wrote to the celebrated Peter Martyr beseeching his influence for their suppression. Bishop Burnet in his letters, shows that Bishops Horne, Cranmer, Grindal, disapproved of them. The conforming Papists and semi-Papists, were their staunchest advocates; and finally, by the determination of an imperious queen, who said prayers to the Virgin, and by the majority of *one* vote in the Convocation, and that the vote of an absent member who was not present to hear the question discussed, these sacerdotal habits were retained.

With Popish errors and corruptions such as these, did the Reformation leave the Episcopal church. Men of far-

reaching faith, beheld in her equivocal character, inauspicious indications of the future, and exerted themselves for a remedy. CALVIN,* writing to Archbishop Cranmer, A. D., 1551, says, "I mention things as being in confusion, because outward *superstitions* are so connected as to leave *innumerable branches that will constantly sprout out again*. Indeed, I hear that such a mass of POPISH CORRUPTIONS remain, as not only obscure, but almost bury the pure and genuine worship of God." The illustrious PETER MARTYR, writing A. D. 1556, to the English nobles and their ministers, says, "*Extirpate utterly* all superstitious and false notions. This I the rather admonish, because I have seen some who have only crompt the leaves, and flowers, and buds of old superstition; but, having SPARED THE ROOTS, they afterward shot up again to the great injury of the Lord's vineyard. Let all the trees of evil, and the rottenness of the roots be extirpated in the beginning; for IF THIS BE NEGLECTED AT THE FIRST, (I KNOW WHAT I SAY,) AFTERWARD IT WILL BE MUCH MORE DIFFICULT TO PLUCK THEM UP." Far-seeing prophet of the future, would that thy warning had been heeded! The tree of Romanism sprung up from the seeds of human depravity when the faithful slumbered. Watered by evil spirits, it produced its fruits deceptive to the eye as the apples of Sodom. Under its baleful shade and dew, morality was corrupted, intellect crippled, freedom retarded, faith weakened, and piety poisoned. At length a sturdy Saxon arm dealt a deadly blow at its root, and it shook through all its limbs. Ages rolled on. The set time came, and God commanded, "Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruits." Long did good men labor, and would have extirpated its roots and fibres, but the voice of human authority was suffered to countermand the orders of heaven. The tree fell, but its roots remained to sprout up again, noxious to the piety of succeeding generations. Even in this middle of the nineteenth century its lofty germinations excite the attention of Christendom. Apostolical succession—sacerdotal mediation and absolution—baptismal regeneration—justification by works—the authority of the church and tradition—the real presence

*See Note at the end of the volume.

—branch off in different directions from their proper roots. Their buds are selfishness—their blossoms Phariseism—their fruits intolerance. The developments of the system are becoming more numerous and marked than ever. At present the Romanist can scarcely distinguish his own church from her protesting daughter. He sees all the indices of her principles, her signs and watchwords, exhibited in the latter; crosses are not only manipulated upon the forehead of infancy—engraved on the shafts of baptismal fountains—multiplied upon the pages of books and periodicals—but painted upon church windows, and placed upon the roofs, towers, and spires. The worshippers are taught to bow at the name of Jesus, while the clergy in reading prayer turn their backs upon the people. Young men are ordained while confessing their belief in the creed of Pope Pius IV., and condemning the Reformation. “The task of the true children of the Catholic church,” says the British critic, “is to *unprotestantise* the church.” “It is necessary,” says Mr. Palmer, “to reject entirely and to *anathematize the principle of Protestantism* as being that of a heresy.” The Bible is to be taken “as interpreted by the consentient voice of the Catholic church from the beginning,” and hence the reason and consciences of mankind must be subjected to the church. “*Tradition is infallible*,” says Mr. Keble, “*We demand*,” adds Mr. Palmer, “*that the whole of the Catholic tradition should be taught*.” The only valid priesthood calls upon us to hear the teachings of the Church, and of “*the Fathers*,” instead of *the Bible*. Good men have generally supposed that the Church must hear the Bible, and the Bible alone, rather than that the Bible must hear the Church. The Bible is the *teacher*, and the Church the mere *publisher* of the truth, and we be to her if she publishes anything but what she is authoritatively taught in the standard of her faith. The Episcopal Doctors would lead us from Christ, to the Church for salvation. In the advertisement to the second volume of the Tracts for the Times, they say, “It is now almost universally believed, that God communicates grace only through faith, prayer, spiritual contemplation, communion with God; whilst it is the Church and her sacraments which are the ordained, direct, visible means for conveying to the soul that which is invisible and supernatural.”

What next? can Popery go beyond this? What marvel is it, that a church so much overrun with Roman error, having severed the last tie connecting her with Reformed Christendom, should be found in the final battle of the Great Day, ranged in the ranks of the Babylonish Apostacy, and perish in her final overthrow?

SECTION VIII.

THE EPISCOPAL SYSTEM NECESSARILY EXCLUSIVE AND INTOLERANT.

True Christianity will ever give prominence to the *spirit* of piety over the *form*, and to works above professions. It will regard that as Apostolic which is Apostolic in faith and practice. To all who hold the fundamentals of evangelical truth, and endeavor to frame their lives according to its requirements, it breathes the most enlarged catholicity. Individuals may have been, previous to their conversion, animated by the spirit of the most exclusive Phariseeism, yet when truly gathered into Christ, it has ever been displaced by that charity which is from heaven. Paul was once one of our High-Church exclusives. He gloried in being in the *succession* from Abraham, "an Hebrew of the Hebrews, as touching the law, a Pharisee;" as touching the righteousness which is in the law, blameless; and exceedingly zealous for the traditions of his fathers, persecuted as the most pestilent of sectaries, the followers of Jesus. But in Paul the Christian, we see none of the traces of Paul the Pharisee. With a heart fraternizing with all excellence gathered from Christ, he exclaims, "Grace, mercy, and peace be multiplied to all who love our Lord Jesus Christ in sincerity." Peter, once regarded it as profanation to eat with one who was not a Jew, yet a more enlarged knowledge led him to the expansive admission, "Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." Even Judaism disclaimed such narrowness. When a young man told Moses that some persons prophesied in an irregular manner in the camp, the prophet said, "Would God

that all the Lord's people were prophets, and that the Lord would put his spirit upon them." To the Gospel, such a spirit is as repulsive as is negative to positive electricity. When John complained, "Master, we saw one casting out devils in thy name; and we forbade him, because he followed not with us; Jesus said unto them, forbid him not." Christian charity rejoices at the spread of righteousness by whatever agency, and in its success beholds the endorsement of God to its legitimacy. Amid diversities of administration there is the same spirit. Paul was no Puseyite exclusive, when he affirmed, "Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Bigotry and intolerance, by a no very unnatural predilection, have uniformly allied themselves to the religion of forms. The ancient Pharisees were of this order. While neglecting the weightier matters of the law, and its *spirit* in particular, they were the reverential observers of every trifling ritual. In the genuine spirit of their profession, they compassed sea and land to make proselytes, and despising others, limited salvation to their own sect. Romanists do the same. All who cannot fellowship their man-made innovations upon primitive simplicity, no matter how pure their faith or correct their lives, must expect to be excluded from heaven. Thus is it with the corrupt forms of Eastern Christianity. The Greek Church excommunicates the Roman, and the Roman in turn excommunicates the Greek; while the Armenian, and other bodies, excommunicate both, and each other in turn. There is ever this peculiarity in such systems, that while tolerant to almost every degree of impurity of character, if connected with the observance of the mere circumstantial of religion, they will be utterly intolerant to the most saintly piety, if disjoined from their unscriptural ritualism. The purity of life, the steadfast faith, the meekness under injuries, characteristic of the Evangelical Armenians of Turkey; constitutes no barrier of protection against their persecuting Patriarch and bishops. Thousands of the holiest and ablest men the English Church has ever known, have been ejected from her bosom for

this alone. Her bishops and priests while seemingly in a crusade to prove religion a mere pretence by their ungodly lives, while but exhibiting zeal to hunt out of the church those who could not conform to every ceremony, have been sustained and honored. When one of the persecuted Non-conformist ministers, applied to a certain nobleman to secure in his behalf his influence with the bishop, he received this reply, "Had you been guilty of drunkenness, or grosser immoralities, I could have procured you relief: but if you cannot comply with the ceremonies, you are undone. It is a crime, in the eyes of the bishop for which there is no forgiveness."

It is one of the worst features of this exclusiveness, that it is put forth to sustain that which is not only non-essential, but by the admission of some of its staunchest advocates, destitute of scripture support. *There is not a fraction of scripture evidence for the system.* This, and the fact that there is no system of church order divinely enjoined, has been freely conceded. Dr. Hammond, speaking of Apostolical succession, says, "It being a matter of fact, or story, later than the scripture can universally reach to, it cannot be fully satisfied or answered from thence." Even Dodwell, the High-Church champion, admits that "the sacred writers *no where* professedly explain the offices or ministries themselves, as to their nature or extent, *which surely they would have done if any particular form had been presented for perpetual duration.*" Of the same opinion were Bishop Beveridge, Dr. Paley, Archbishop Whately, and many others. The London Christian Observer has freely granted, that "Episcopalians do not found the merits of their system upon scripture testimony, for there is none." In Tract No. 8, the Oxford writers say, "There is no part of the ecclesiastical system which is not *faintly traced* in scripture, and no part which is much more than *faintly traced.*" In Tract 85, it is conceded, that "the Divine right of Episcopacy and Apostolical succession, the power of the church, &c., are *wanting in direct and satisfactory proof*, and are to be established, *if it all*, only by the aid of *very attenuated and nicely managed inferential arguments.*" Again, the same author says, "Every one must allow, that there is *next to nothing*

on the surface of scripture about them, and *very little*, even under the surface, of a *satisfactory character*." Now it is concerning men who make these concessions, that Bishop Wilson, of Calcutta, has well remarked, "In the New Testament there is a Divine proportion, as well as order, in the statements made. There are matters slightly touched on, or omitted, and others treated of at length, and made of the greatest importance. But in the authors before us, this proportion is entirely reversed. What the New Testament is full of, they pass over slightly; what the New Testament passes over slightly, they are full of." Such testimony, coming from those who are accustomed to see proofs for Episcopacy, where others cannot see their semblance, is very valuable. Candor would dictate, that where Revelation is silent, man should be; and that what it regards as unworthy of amplification or notice, we should regard as of very little practical moment, as of as little value as is the chaff to the wheat. Episcopal exclusives think otherwise. The solitudes of scripture they make vocal with the pretensions of Tradition, and here make more confident assertions than as if empowered to re-echo the voice of God. In these waste places, neglected by the Son of God, and from which the Apostles turned away, they have found the only foundation of the Church, and the "principle of its continuance" in the world. And if others cannot see what they see, and hear what they hear, they are informed for their especial benefit, that there is no other alternative reserved for them in accordance with the Divine arrangements, but the Episcopal Church or no church, Prelacy or perdition!

The exhibitions of this exclusiveness are what might have been expected. Says the bishop of New Jersey, "Yes, could I swell my voice till it should reach from Canada to Mexico, and from the Atlantic to the Pacific shore, it should be lifted up to entreat all who heard it, not to be content with the Word of God without that ministry and those sacraments, which are equally his ordinances and *equally essential to salvation*." In the Tracts for the Times, No. 35, we read, "As to the person himself, who takes upon himself without warrant, (that is, without having had the hands of a diocesan bishop laid upon

his head,) to minister in holy things, he is all the while *treading in the steps of Korah, Dathan, and Abiram, whose awful punishment we read of in the Book of Numbers.*" Dr. Dodwell affirms, "*None but the bishops* can unite us to the Father and the Son. Whence it will follow, that whosoever is disunited from the visible communion of the church on earth, and *particularly* from the visible communion of the *bishops*, must consequently be disunited from the whole visible Catholic Church on earth: and not only so, but from the invisible communion of the holy angels and saints in heaven, and what is yet more, *from Christ and God himself.*" Bishop Hobart continues the same strain, "But where the Gospel is proclaimed, communion with the church, by the participation of its ordinances, at the hands of the duly authorized priesthood, is THE INDISPENSABLE CONDITION OF SALVATION." Says Dr. How, of New York, "*Wilful opposition to Episcopacy is certainly rebellion against God, and must therefore exclude from his presence.*" Hear Bishop Ravenscroft, of North Carolina. "Episcopalians present these doctrines to their hearers, in the *full persuasion*, that the church, the ministry, and the sacraments, are as distinctly and truly appointed of God, *in order to the salvation of sinners, as the faith of the Gospel, and that only as these are united in the profession of religion, can the hope thereby given to man, be worthy of the name of assurance.*" Rev. Andrew Fowler, Rector in one of the Episcopal Churches in South Carolina, in his Catechism, confesses, "That, as there is but one holy, catholic, or universal church, for which Christ died," (the church in which there are bishops commissioned, as he says, by the Apostles,) "we, who are called, *have no hope of salvation*, but as being faithful members of it." In No. 52, of the Oxford Tracts, we read, "Christ never appointed two ways to heaven; nor did he build a church to save some, and make another institution to save other men. There is no other name given under heaven, among men, whereby we may be saved, but the name of Jesus, and that is no otherwise given under heaven *than in the church:*" so that out of the Episcopal enclosure there is no salvation by Christ.

In a sermon delivered and published about five years

ago in the city of New York, the author speaks in the following strain, "The church, (the Episcopal,) must preach to you the Word, and nothing else,—she must administer to you, according to the record of her own testimony, which you hold in your hands. Within these prescribed boundaries, her power is absolute over you, so long as you remain in her communion—a communion which you cannot renounce except at the peril of your salvation." Says Rev. Palmer Dyer, of Whitehall, "No religious society, or communion, of whatever denomination or character, is a church of Christ, unless it be Episcopal. * * Those who separate from the Episcopal Church, reviling and opposing it, and connecting themselves with anti-Episcopal sects, are, in fact *fighting against God*." Dr. Hook, of England, speaking of the United States, uses the following insulting language: "THERE YOU MAY SEE THE CHURCH, LIKE AN OASIS IN THE DESERT, blessed by the dews of heaven, and shedding heavenly blessings around, in a land where, because no religion is established, IF IT WERE NOT FOR HER, NOTHING BUT THE EXTREMES OF INFIDELITY OR FANATICISM WOULD PREVAIL." Bishop Brownell, of Connecticut, willingly repeats this insult to our free and prosperous churches, in nearly the same words, "The Protestant Episcopal Church appears as an oasis in a desert." We are inclined to think, in reading such assertions, that all the *greenness* observable, is in those who broach such folly, rather than in the churches.

Rev. Mr. Wetmore, one of the earliest champions of Episcopacy in Connecticut, said of the Puritan Churches of that State, that, "they ought to be esteemed in respect to the mystical body of Christ, only as *excrecences or tumors* in the body natural." Rev. Mr. Watson, in a sermon preached in the same State, affirmed that the inhabitants of sixty towns where no Episcopal churches were planted, were "destitute ones," "destitute of the sacraments, destitute of a scriptural ministry, destitute of the church," and added, "that every inch of the ground" belonged to Episcopacy. In full conformity with such declarations, the Episcopal sect appropriates to itself the exclusive title of THE CHURCH, while other communions are styled dissenters, schismatics, self-constituted bodies,

sectaries, societies, but never churches. The prelates of the sect square their conduct with their assumptions. They write themselves not as bishops of the Episcopal churches in particular States, but *as bishops of the States themselves*. One writes himself "*Bishop of Connecticut*." Another "*Bishop of New York*." Another, "*Bishop of Maryland*," &c. The Church Almanac, published by authority, speaks not of "the Protestant Episcopal Church of the United States," but of "*the Church of the United States*," implying of course, that there are no other churches in the land. Thus it claims to be a *national establishment*. This idea is thus broached in a publication issued in New York, 1841, entitled "The Church of England and in America compared." "These two greatest and purest of NATIONAL CHURCHES are now evidently *approximating to each other, much in spirit*, somewhat in form. * * * The American Churchman is to *lay aside many ultra-republican prejudices*," (things very repulsive, we know, to the system,) "when looking at the Church of England. * * * He is to recognize further, in its alliance of Church with state, *a moral and Christian bond*, as well as a legal and arbitrary one, and take care lest his well founded objection to the one, lead him to undervalue the *inestimable national blessings that flow from the other, and of which Christian England with all its drawbacks, is the noblest specimen that the world can offer!*" It is known that after the close of the Revolutionary struggle, a petition was presented to the legislature of Maryland, signed by Dr. William Smith and Thomas Gates, to connect the Episcopal Church with the State; yet that in this middle of the nineteenth century, when the rotten and curst State establishments of priest-ridden Europe are falling before the indignant populace whom they have so long de-christianized—when even Rome and Austria show signs of repentance and reformation in view of their antiquated tyranny over conscience and freedom—it is marvellous, that the smallest of all the tribes of our Christian Israel, should vaunt itself as a *national church*, excommunicate all others, and laud as a "*moral and Christian bond*," "*the noblest specimen the world has seen*," and a source of "*inestimable blessings*," the adulterous and blood cemented union

of the English Church and State! It is the misfortune, however, of some systems, to be destined never to make progress but that which is *backward*.

The Prelatic system involves not only the principles of bigotry and intolerance, but those of the worst despotism. Under its exclusive claims grew up that tyranny which during the middle ages made Christendom one vast Court of High Commission, in which the trembling people stood, or bowed before their ecclesiastical rulers.

Chrysostom asserted that he feared nothing so much as Prelates. *Augustine* represented the Church as under a worse bondage through their exactions, than under the law. *Gregory Nazienzen* complained of their overturning all things with violence, and tyrannizing over piety itself. *Isadore of Pelusium* declared that Prelacy, as exercised by many, was a tyrannical licentiousness, and that it hindered any reformation. The Popish bishops were the worst enemies to the Reformation in England, as are their worthy Protestant successors to Evangelism. In Spain, Italy, Poland, Belgium, they crushed the reformed doctrines, as the most fit instruments of so diabolical a work in the hands of the Prince of Darkness. The pages of English Church history are disfigured with the disclosures of the most wanton persecution. In the reign of Elizabeth, dissent was punished by fine, imprisonment, and death. In the reign of James I., was published the book of Canons, designed to blast and destroy everything like free inquiry, and religious freedom. The following may serve as a specimen of their character.

CANON 6. "Whosoever shall affirm that the rites and ceremonies of the Church of England as by law established, are wicked, anti-Christian, or superstitious, or such as being commanded by lawful authority, good men may not with a good conscience approve, use, or as occasion requires, subscribe—let him be excommunicated."

CANON 9. "Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the Apostles' rules in the Church of England, and combine themselves together in a new brotherhood—let them be excommunicated."

CANON 10. "Whosoever shall hereafter affirm that such

ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the communion book, and their adherents, may truly take unto them the name of another church,—let them be excommunicated."

CANON 11. "Whosoever shall hereafter affirm that there are within this realm altar meetings, assemblies, or congregations of the king's born subjects, than such as by the law of the land are held and allowed, which may rightly challenge to themselves the name of true and lawful churches,—let him be excommunicated."

From the death of James I. to the Revolution of 1688, comprising a period of about sixty-three years, and excepting the Protectorate of Cromwell, Prelacy was left to play, uncontrolled, its appropriate part. Thousands of the best ministers of the land, and the glory of their age, were sequestered from their parishes, harassed by profligates, shut up in prison, or hunted by informers and magistrates. During thirty years, sixty thousand persons suffered in England for their religious opinions, more than five thousand of whom died in prison. In Scotland, again and again, were her Presbyterian pastors driven from their pulpits and their homes by the armed minions of Episcopacy, and hundreds of illiterate, drunken, and immoral rectors and curates forced upon the unwilling people, who were *dragooned* into attendance upon their ministrations. Those whom no considerations could induce to desert the Apostolic faith of their fathers, were driven into the heathery wilds; into the deep dells overcanopied by the mountains, in search of a sanctuary denied them by their ungodly opposers. Scores of innocent men were shot down in the open fields—husbands were murdered in the presence of their wives and infant babes—gentle girls and aged mothers were hung on the gallows, or tied to stakes that they might drown in the rising tide—while ministers of God, gifted with piety, learning, and the highest eloquence, after undergoing inhuman torture, perished on the gibbet. We may be told that these were deeds common to the times in which the principles of religious toleration were not understood. We are not disposed to deny it, and we merely mention these things, because the very principles which animated the actors in these

atrocities, are yet endorsed by the Prelatists of our times. Unlimited obedience to the arbitrary authority of bishops, is thus made apparent by the British Critic : "It has been argued by very high authority, that the *arbitrary strictness of military discipline*, is not inconsistent with the constitution of a free state, because enlistment is purely voluntary. *This argument applies with greater force to the Churchman, whose canonical yoke is freedom itself*, when compared with the bondage of the soldier, and who engages in his profession at mature age, and with greater deliberation." In Palmer's work on the Church, we often meet with such sentiments as these : "Each bishop is bound to correct and *punish* such as be unquiet, disobedient, and criminous, within his diocese." "Christian princes, members of the true church, have a right, and are *bound in duty* when necessary, to defend the faith and discipline of the true church existing in their dominions, by *obliging* its professing members to acquiesce in the one, and to submit to the other, BY MEANS OF TEMPORAL POWER." "Even if the throne was occupied by a heretic or a schismatic, as James II. was, the Church might still very justly admit his ecclesiastical supremacy, that is, his right to protect the faith and discipline of the Catholic Church established among us, AND TO USE THE CIVIL SWORD to oblige all its members to unity and obedience."

Let not the reader be startled ; this is not the language of Saint Dominic, but of an Episcopal divine of our own day ! We give another extract from the same author : "In accordance with the principle involved in these laws, and in the articles and canons of the Church of England, *I maintain firmly*, that the state has a right when necessary, to oblige members of the Church, BY TEMPORAL PENALTIES, to submit to her ordinances, and *neither establish a different worship, nor teach different doctrines from hers. It has a right to prevent persons from separating from her communion*, and from troubling the faithful, sowing dissension in the community, and misleading the ignorant and weak-minded brethren." With such views agree Dr. Pusey, and Dr. Hook. Danberry, in his Guide to the Church, a work recommended by the House of American Bishops to their students, affirms, "Whatever liberty the act of

toleration may be supposed to give, with respect to Christian conformity, must be understood as given in a case in which NO HUMAN LEGISLATURE HAS ANY LIBERTY TO GRANT!" Mr. Newman says in his lectures on Romanism, "The English theology justifies absolute *anathemas*, where the English Church sanctions the use of them." Our American Prelatists have not advanced to the use of such sentiments yet, but they highly extol those who have. Bishop Doane authenticates the authors from whom we have just quoted, as the "choicest contents of Episcopal libraries," and such, "as should be in the hands of every clergyman, and should circulate in every parish." Many of them have labored hard to blacken the memory of the Puritans, while in the same breath they have extolled their brutal persecutors. Thus Dr. Chapman in his Sermons to Presbyterians of all Sects, styles "*England's first Charles, her martyred King, AND ENGLAND'S BEST FRIEND AND BISHOP, her martyred Laud!*" "If King Charles had some faults, so had King David;" says Rev. A. C. Cox, "yet withal David was a man after God's own heart, and *King Charles died a blessed martyr*. If Laud had some superstitions, so had Cotton Mather; and if Laud had Prynne's ears cropped, Cotton Mather burnt witches." Our Savior declared, that the Jews built the sepulchres of the prophets whom their fathers put to death; but the adherents of High-Churchism reverse the process, they applaud the persecutors, and asperse the victims.

Such a system is antagonistic to the spirit of religious charity and republican freedom. Let a man become but once possessed of the idea, that salvation is dependent upon the performance of certain rites, and that none can administer these rites but a certain priestly order, constituted in an infallibly specified manner; and in the hands of that favored class, he will see suspended all his expectations of eternal happiness. Bishops now stand out as Christ's representatives, to whom men must be as submissive as unto Christ; the priests appear as the regenerators of the human soul, as its only liberators from the dominion of hell, and to whom it must give heed on the penalty of forfeiting such inestimable blessings. *Here lies the essence of priestcraft*. Such ideas kindle up the fires of the fiercest

bigotry. It sees nothing winning in the gentle piety of a Doddridge, or the seraphic devotion of a Payson. Their heads were never manipulated by the hands of a Diocesan, therefore they were not ministers; they were never baptised by a duly authorized priest, hence they were never Christians; and as the preachers of a self-constituted sect and the fomentors of schism, they must have met the awful fate of Korah, Dathan and Abiram, "recorded in the Book of Numbers!" And as there can be no salvation without the pale of their Church, may not all means be justifiable which can bring them within it? And if pains and penalties will do this, why may not the body be made to suffer for the good of the soul, and temporalities be cast down that spiritualities may be set up? Thus reasoned the ghostly fathers of the Star Chamber and the Inquisition, and if the spirit of the age will not tolerate such practical applications of the theory, why may there not be a compromise effected between the past and the present, and with a mental reservation of what it would be unpalatable to broach, there still be a putting forth of as much intolerance as the times will bear? So reasons many a zealot, sighing for a recurrence of the age of Hildebrand and Laud. We hesitate not to say, that the genius of Republicanism and Prelacy are totally irreconcilable. The one constitutes each man his own sovereign, while the other casts him as a suppliant at the feet of a sacerdotal mediator. The one acknowledges the perfect equality of all denominations; while the other admits the claims of no denomination but its own. The one, placing the destinies of the government in the hands of the people, bids them move onward to the highest perfection of which they are capable; the other binds them to irreversible forms, to self-perpetuating legislators, and renders the progress of free-inquiry a nullity by forbidding its exercise. By the teachings of the one, he discovers that the greatest blessings of civil society may be found where the people are self-governed; while according to the other, composed too of human associations and materials, he finds the principle inapplicable, and that the Providence ruling in civil, works counter to the same operating in ecclesiastical affairs; in a word, men may be safely free in the State, but dangerously so in the Church.

To this view, it may be objected by some, that the entire Episcopal communion ought not to be held responsible for the peculiarities of High-Churchism; that Low-Churchmen take entirely different views on such matters, and condemn the Romanizing principles of their more exclusive brethren. To this we answer, that we are dealing with *a system*, whose nature and spirit is most truly illustrated in the conduct of High-Churchmen. The Episcopal system is essentially narrow, exclusive, and intolerant, and if some Low-Churchmen are better than their system, the thanks are due to the power of Evangelical religion, and not to that semi-papal polity of which Henry VIII. and Elizabeth were the parents. Besides, the distinction between these two parties is becoming more and more indistinct. It is mentioned in the London Patriot, that the Evangelical party in the Established Church is rapidly diminishing, and that they who formerly were its advocates, are now among the most rampant adherents of Tractarianism. The Scotts, the Newtons, and Cecils of the last age, have now scarcely a living representative. The Rev. Mr. Noel, who seems to have imbibed most of the spirit of these men, has abandoned the Church as a thing fore-doomed by heaven. In our own land, Low-Churchmen regard the Apostolic succession as the corner stone of their Church, refuse to acknowledge Presbyterians, Methodists, and Baptists, as churches of Christ, or to recognize their ministers as heaven-commissioned for their work. They are just as zealous for the extension of *the* Church as their brethren of the other party. They are becoming increasingly partizan in their movements, and more high toned in their pretensions. Says Ira Warren, late editor of the "Monthly Episcopal Observer," in his work on "The Causes and Cure of Puseyism," "The Hobartism of eighteen hundred and thirty has become the Puseyism of eighteen hundred and forty-seven; and the New England Low-Churchism of eighteen hundred and thirty-five has travelled upward in the same direction, and, with a few honorable exceptions, in eighteen hundred and forty-seven has taken its stand,—or rather, I might say, *is passing across the Hobart platform*. The New York Churchman was not so High-Church in its tone

twelve years ago as the Christian Witness and Church Advocate now is. Let any man bring me the little flying "Banner of the Church," conducted in this city fourteen years ago, by the present Bishop Doane and Dr. William Croswell, and show me its High-Churchism; I will find him column for column, nay, two for one, on the pages of the Witness, of the same kind of matter, only a little more assumptive." Again, speaking of the conflicts between these two parties, he adds, "I am quite within the limits of fact when I say, our Zion has not come out of one of these conflicts but with the banner of her *churchmanship* lifted higher; in a word, *low churchmen have invariably lost ground.*" Such are the tendencies of Prelacy. Even the Evangelic Mr. Bickersteth is constrained to say of the Oxford writers, that he could not express "the utmost abhorrence against them." The Episcopal Recorder of Philadelphia, for May 9, 1840, the organ of the Evangelic Episcopalians, thus expresses itself concerning these authors. "If the writers had confined their discussions to the divine institution of the ministry—the *Apostolical succession*—the defence of liturgical services—an *exposure of the evils of schism*, and the modern rationalistic theology; if they had displayed far more zeal than they have, to revive the wholesome administration of discipline in the church, and a more reverent observance of the *festivals and fasts*—my thorough church principles would have prompted me to bid them God-speed, and be a zealous co-operator with them in their good work." The truth is, the system will never be aught else than a fountain of the most bitter sectarian exclusiveness and intolerance, while it remains unexpunged of its Popish tenets. Until this is done, every good man will be constrained to say of it as did Bishop Burnet in the "History of his Own Times," "I must say there are many things in it that have been very uneasy to me;" or with Ira Warren, "I am persuaded that under present circumstances, with the Tractarian influence shaping and swaying its policy, its growth is not desirable." We are convinced, that a greater evil could not befall the interests of piety, or the well-being of our country, than its predominant ascendancy.

SECTION IX.

THE EPISCOPAL SYSTEM UNFRIENDLY TO EVANGELICAL PIETY.

That to which man in his fallen state has a strong inclination, is not likely to be the best corrective of his character. The learned Archbishop Whately has referred all the abuses of Romanism to the depravity of the heart. Man is naturally a formalist, and any religion shaped and modified to suit his Pharisaic selfishness, must be opposed to that which is from heaven. A falsified Christianity is presented to the soul, instead of divine spiritualism to cleanse its corruptions. The altar is presented—the man-made priest beside it—but with no sanctifying Savior above it. A religion which exalts non-essentials above the weightier matters of the law—which enjoins ceremonialism fostering spiritual pride—ordinances which do within the soul, by coming in contact with the body, what only comes within the province of repentance and faith—which brings men heavenward by having the form without the substance better than the substance without the form—deludes rather than benefits, and destroys rather than saves.

“ Then Ceremony leads her bigots forth,
 Prepared to fight for shadows of no worth ;
 While truths on which eternal things depend,
 Find not or hardly find a single friend.
 As soldiers watch the signal of command,
 They learn to bow, to sit, to kneel, to stand,
 Happy to fill religion's vacant place
 With hollow form, and gesture and grimace.”

The remains of Popish error in the Prayer Book are disastrous in their influence on piety. We know that Evangelical Episcopalians, (for there are such,) endeavor by plausible logic to give another complexion to these errors; but sound interpretation and numberless advocates of the system, prove the abortiveness of such attempts. Regeneration is changed from a doctrine into a baptismal rite, which “ *washes them, and sanctifies them with the Holy Ghost.*” Baptism is transferred from an emblem into an undoubted title, making the subject “ a member of Christ,

the child of God, and *and an inheritor of the kingdom of heaven.*" The Lord's Supper is lost sight of as a means of grace, and made a channel of holiness through which "Christ's spiritual presence," "*his most blessed body and blood,*" are received into the soul. Valid evidences of piety are discarded as essentials to the admission of the church, and the qualifications described to be, ability to say "the Creed, the Lord's Prayer, the Ten Commandments," and the "parts of the Church Catechism set forth for that purpose." After submission to this ritualism, the individual is in a fair way to heaven. When he dies, the Funeral Office is performed over his remains, "*looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ.*"

The forms of Episcopacy exert a restraining and cramping influence upon piety. The liberty of the children of God will naturally seek a wider range of expansion, than is allowable, in a tutelary liturgy of the sixteenth century. As the increased knowledge of the clergy has rendered useless the homilies of that age, though "enjoined by authority," so has the intelligence of the people outgrown the trammels of written forms of prayer. When under the influence of powerful religious emotion, the soul hastens to pour out its unpremeditated desires into the bosom of God. When the windows of heaven are opened, and he revives his work, the Church becomes a usurper, when she commands her ministry to withhold addressing God in the warm, living language which the Holy Ghost inspires, and limits prayer to the stale, unwarranted prescriptions, of dead centuries. The Prayer Book knows nothing of revivals, of foreign missions, of sabbath schools, of prayer meetings, and other associations for the spread of religion; and these demand prayers never contemplated, or provided for in the ritual. Yet must such prayers give way to forms entirely inappropriate, if prayer is made at all. The Episcopal Church, in its forty-fifth canon, decrees, that "every minister shall before all sermons and lectures, and on all other occasions of public worship, *use the book of Common Prayer*, as the same is, or may be established by the authority of the General Convention of this church. And in performing said service, *no other*

prayers shall be used, than those prescribed by said book."

There is no discretion allowed with reference to extemporary prayers. No permission is given to go beyond the unbending form. Even family prayer is prescribed. "The master and mistress having called together as many of the family as can conveniently be present, is to say as follows," &c. Now can piety be vigorously exercised within such regulations, limits, and fetters? Will the Spirit suffer himself to be thus bound? Can the devout outgoings of the soul be stereotyped? Abundant facts will show that liturgical forms become incapable of inspiring devotion, not only on account of their inapplicability to the mental state, but by their undeviating repetition. The mind demands variety. A continuous and dead monotony of words, palls upon the ear, and excites but the listless attention of the soul. The late Bishop Griswold, said in an address in 1837, "The prejudices in these Eastern states, against forms of prayer, and the objections made to some parts of ours particularly, and the length of our morning service, are powerful obstacles to our increase. * * *

When there shall have been a judicious revision of our liturgy, in the manner wisely recommended by our venerable brother, Bishop White, deceased, I doubt not but our churches will more rapidly increase." But if Eastern Christians found their piety enlivened by these forms, they would not have entertained these prejudices and objections. The form chills the heart of devotion, not raising it to the threshold of heaven, but sinking it to the dull routine of words and phrases.

Neither the Episcopal Church, nor the Prayer Book, knows, or encourages prayer meetings. Such gatherings have been common to the faithful in all ages. In Apostolic times, they were accustomed to meet, and "continue with one accord in prayer and supplication." "Many were gathered together praying" on the night of Peter's release. But that which claims *par excellence* to be Apostolic, rarely admits them. The genius of the system discards them. Assemblies weekly gathered to read the same prayers, would soon be scattered from the insipidity of the exercise. They would be considered assemblies for *worship*, and the canon declares, that "in per-

forming said service *no other prayers* shall be used than those prescribed" in the Book of Common Prayer. We do not see how this conclusion can be avoided, except by contending, that the limitation only applies to ministers. Yet why should it be considered unlawful for ministers to offer extempore prayers, who should be regarded as most competent for such exercises, and at the same time allowable for laymen? We are aware that in some Episcopal Churches, such meetings have been held, but in violation of the principles and practices of the denomination. Though such principles and practices would be more honored in the breach than in the observance, yet with very few exceptions, they are too widely observed. The late lamented Dr. Milnor was one who sustained prayer meetings, and in consequence was much subjected to opposition from his brethren, and his Diocesan. Says his biographer, "One evening while the prayer meeting was in session, the Bishop came to his house, and after the usual statement of objections, desired Dr. Milnor to go and dismiss the assembly. The answer which he returned was, in substance, this: 'Bishop, I *dare* not prevent my parishioners from meeting for prayer: but if you are willing to take the responsibility of dismissing them, you have my permission.'"

This is not, however, the most unwelcome feature of the system. It not only discourages, within its own enclosures, those enlivening gatherings and exercises so needful to the developments of piety, but discourages and forbids its members from mingling in those of others. If piety is starved at home, it may be fed abroad, but this, the exclusiveness of the system forbids. This would be regarded as leaving *the church*, the only depository of salvation, and going into *conventicles*, among *self-constituted* bodies, *dissenters and schismatics*, to obtain the nutriments of grace. Intolerable indeed! To commune in another denomination—to recognize them in any way as Christians—to act, as if God could work in any other fold but the Episcopal, is an offence which a zealous Churchman never commits, and to which the leading influences of the sect are opposed. Sermons from the pulpit—the resolutions of the Convention—publications on the sin of joining

in sectarian worship,—persevering private remonstrance,—are all set in array against such a method of obtaining or increasing piety.

Exercise in good works, is necessary to the sustenance of piety, and furnishes to the world evidence of its existence. Ours is an age of benevolent action, through numerous kindred associations, for the improvement and salvation of mankind. These enlist the energies of the good of every name, and bring them into effective unity for their advancement. Now, Episcopacy discourages the co-operation of its members in this direction. There are noble exceptions, we know, but they are exceptions to an almost general opposite practice, and both in Great Britain, and these United States, are rapidly disappearing. The Bible, the Tract, the Temperance, the Moral Reform, and other kindred Societies, as they were independent of Episcopacy in their origin, rely little upon its support for their continuance. The presence of an Episcopalian clergyman at a Temperance Convention, or meeting, is nearly as uncommon, as the presence of a Romish priest in a Protestant Church. How unlike that spirit, which not only rejoices to witness the fruits of justice, goodness, philanthropy and piety, wherever they meet the eye, but extends to them its cordial prayers and co-operation! Can such a system nullify the old law, “By their fruits ye shall know them?” Can religion live severed from the unity of the Spirit, from its appropriate exercises and works? Episcopacy can point to few glorious achievements for the welfare of the human race. “What,” asks the eloquent John Foster, “did it do for the people of England? There was one wide, settled Egyptian darkness; the blind leading the blind, all but *universally*; an utter estrangement from genuine Christianity; ten thousand Christian ministers misleading the people in respect to religious notions, and a *vast* proportion of them setting them a bad practical example. When at length something of the true light began to dawn—when Whitfield and Wesley came forth—who were the most virulent opposers, even instigating and abetting the miserable people to riot, fury and violence against them? *The Established Clergy*. At a later time, who were the most con-

stant, systematic opposers of an improved education of the common people? *The Established Clergy.* Who frustrated, so lately, Brougham's national plan for this object? *The Clergy*, who insisted that *they* should have a monopoly of the power in its management. *Who formed the main mass of the opposition to the Bible Society for so many years?* Did one single dissenter so act? No; *the Clergy.* Who, lately, did all they could, by open opposition or low intrigue, to frustrate the valuable project for education in our own city? *The Clergy.* Who were the most *generally* hostile to the Catholic emancipation, undeterred by the prospect of prolonged tumult, and ultimate civil war, ravage, and desolation, in Ireland? *The Clergy.* What is, at this very hour, the most fatal and withering blight on the interests and hopes of the Protestant religion in that country? *The Established Church.*" To these withering interrogatories, we may well append the testimony of Rev. Baptist W. Noel. "Few of the Clergy will sit on the same committee with dissenters. *Few join the Bible Society or the Tract Society, and fewer still the London City Mission or the Evangelical Alliance,* although the tokens of the blessing of God have been abundant in the history of each of these four institutions. Against the latter, evangelical ministers and magazines have been violent and unfair: An Archbishop has declared he will withdraw his license from any curate who joins it, and, under the dread of prelates and pastors, of incumbents and canons, nearly all the curates of the Establishment, and all but about 300 of the incumbents, have refused to offer this manifestation of brotherly kindness to their fellow disciples."

We believe that the genius of the Prelatic system is noxious to the healthy developments of the inner life. Wherever it has extensively prevailed, such has been the invariable result. Evangelism and Ritualism have ever been opposing forces. They have scarcely anything in common, and where the one comes in conflict with the other, as in the case of the Reformers in the Papal Church, the Puritans in the English, or the modern missionaries with the Armenians or Nestorians, the hostile elements are soon compelled to a separation. Wherever it be-

comes a fundamental tenet, that God's grace and spirit flow through certain rites to those who are in union with a certain church, and that all others are in the condition of outside aliens, sustaining a more perilous relation to the Church, than the nations of the world at large do to the celestial empire of the Chinese; there will it follow that professions, connections, and observances, will be vastly more regarded than the highest piety dissevered from them. The Ritualist, true to his principles, whether Roman, Grecian, Armenian, or Anglican, will heartily fellowship the form without piety, in preference to the piety without the form. The latter becomes his chief reliance, his only medium of religion, and his rule of estimating the moral worth and salvable condition of his fellow creatures. History unrolls no darker pages than those in which she records the workings of this principle in the persecution and slaughter of those of whom the world was not worthy—the non-prelatic, yet holy Waldenses, Lollards, Bohemian Brethren, Huguenots, and Puritans of a reformed and spiritual Christianity. Ritualism will see higher proofs of a valid ministerial commission in a Lawrence Sterne coming from under the manipulating hands of a Prelate, than in a John Bunyan electrifying the souls of men with fire caught from God's altar—read clearer proofs of man's right to heaven in candidates passing from the regenerating waters of the baptismal service, than in rejoicing converts issuing from the revival. It can welcome to its altars as in the genuine line of the Apostolic succession, the Romish priest, and turn away from a Philip Doddridge with Pharisaic aversion as an intruder into the ministry of salvation. Every thing beyond its own limits, is beheld through the discolored medium of those prejudices inseparable from the system. Episcopal ordination, while it constitutes a great gulf rolling between all evangelical and non-prelatic communions, presents but a narrow barrier to multitudes, in the way of sympathy with Rome. The fellowship of kindred minds, united by a filial spirit and unwavering trust in Christ, and rising above the *show* of things to their *reality*, it refuses to acknowledge. Unchurching the Puritan and the Methodist, it hails as brethren beloved the Armenian and the Nesto-

rian. The Church-spirit consumes that of the Gospel, and the soul drawn off from the verdant regions of charity and love, is left to wander in the barren plains and broken inequalities of formal observances and sectarian exclusiveness. Must not such a spirit be baleful to that piety, to that union of soul with God, the securing of which was the great end of the Redeemer's mission? When Religion loses its simple grandeur, and dwindles into mechanism and form, it becomes powerless for the promotion of its offices. It may serve, indeed, as a political engine in the hands of the state—as a fitting instrument for the elevation of a sacerdotal order—but must entirely fail of making mankind the children of God and the heirs of heaven.

A system which places such undoubting reliance upon forms, we should expect, *a priori*, would undervalue the evidences of experimental piety as qualifications for church-membership. All Evangelical communions regard the Church as something fundamentally distinct from the world, and therefore, require of those who seek to become connected with them, a history of their religious exercises; that by the means of pious discrimination, none but those who give credible proofs of the renewing power of the Holy Ghost, may be added to their numbers. No mere regard to externals—no submission to the performance of a rite—can qualify men for the Church, visible or invisible. Episcopacy seems to overlook this both in theory and practice. It provides for the addition of members in a way foreign to the teachings of the New Testament. After baptising a child, the minister is enjoined to say unto the God-fathers and God-mothers, “Ye are to take care that this child be brought to the Bishop to be confirmed by him, *as soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism, set forth for that purpose.*” Nothing can be more definite than this. No evidence of soul-conversion, separate from baptism, is required. Every baptised child of ability sufficient to repeat the necessary words, has a warrant of admission to the Church. The same may be affirmed of adults. In language no sophistry can evade, the Prayer Book teaches, that the candidate approaches the baptismal font, not to

profess his previous realization of the converting power of the Spirit, but to receive it, for the first time, in the aspersion of the water. Whatever some Evangelical Episcopalians may teach to the contrary, and require as essential to a valid profession of religion, they are compelled to hold in connection with a Formulary flatly contradicting them, and sustained by a practice corroborative of the contradiction. As a matter of fact, admission to no church is easier than to an Episcopal. The public have a wide, and well founded impression of this kind. Those to whom spirituality is unwelcome, who would hold God and Mammon together in an unnatural proximity—the pleasure-loving—those who wish to bear the Christian name in connection with laxity of principle and looseness of practice—generally find no difficulty in the way of their admission to its fold. We would that it were otherwise; we have no pleasure in the statement, but stubborn fact is stronger than desire, and truth compels the admission. As respects the Mother Church of England, all admit it; but her American daughter is a close imitator here, as in other matters. It is well known, that in too many instances, the suspended and excommunicated members of purer churches, are welcomed to her communion as brethren beloved. Wholesome discipline is neglected, no provision being made for its exercise. Bishop Burnet in his “History of his own Times,” gives the following as the opinion of Archbishop Leighton on the subject of discipline in the English Church: “As to the administration, both with relation to the ecclesiastical courts and pastoral care, *he looked on it as one of the most corrupt he had ever seen. He thought we looked like a fair carcass of a body without a spirit*, without that zeal, that strictness of life, and that laboriousness in the clergy, that became us.” The writer of No. 59 of the “Tracts for the Times,” says, “I believe that such a thing as any single presentation for *notoriously immoral conduct* has scarcely been *heard of for a century!*” The following testimony of Rev. Mr. Noel, is by no means an exaggeration: “At this moment of what members are the Anglican churches composed? The men who devote their time and thought to betting at Newmarket and Doncaster, those who haunt the gambling-houses of Lon-

don, those who divide their time between the pleasures of the chase and of the table, are members of the Churches. The *theatre* and the *opera-house*, notwithstanding that they are the haunts of vice and schools of irreligion, are *filled with Church members*. The crowds who *throng the Sunday trains* and the *Sunday steamboats*—the numbers who *sell and buy on the Lord's Day*—the emaciated and ragged community of *gin-drinkers*—the rabble of the lowest alleys of London, Liverpool, and Manchester—the myriads who admire the "Dispatch," or love the pollution of the worst novels—all who are worthless, ignorant, and depraved, in the community, baptised in childhood, and not convicted of heresy or immorality, are in full communion with the Anglican churches." Mr. Noel proves, that clergymen who had shamelessly avowed their vicious habits before the public, who had been condemned for gross immorality by the civil courts, were permitted to remain the unmolested pastors of their flocks. We rejoice to feel that our Episcopal Church presents an exception here, and that no American congregation will tolerate an immoral pastor. Yet the case of Bishop Onderdonk is yet fresh in the public mind, as well as the efforts made by a considerable party in the Church to restore him to his official influence. Those guilty of a total neglect of Gospel requirements, generally feel secure from ecclesiastical handling within the Episcopal enclosure. Attendance at parties, balls, theatres, operas, brings no dreaded exclusion from the Church. Those who belong to the *only* Apostolic Church, seem to have a dispensation through their profession to commit with impunity what would be hazardous to so called dissenters. We do not speak at random when we say that Episcopacy exercises no discipline over its members. Dr. Hawkes, formerly of New York, in his "Contributions to the Ecclesiastical History," &c, makes the following acknowledgment, over which, in the sequel, he rejoices: "*Who ever heard of the excommunication of a layman in our branch of the Apostolic Church? The law is a dead letter. Neither the General Convention nor any State Convention have ever provided any rules or process for excommunication.* THERE IS NOT A CLERGYMAN IN THE CHURCH, WHO, IF HE WERE EVER SO DESIROUS TO EXCOMMUNICATE AN

OFFENDER, WOULD KNOW HOW TO TAKE THE FIRST STEP IN THE PROCESS. *It certainly is not to be done according to his mere whim; and if it were so done, it is as certainly invalid. Shall then the presbyter alone do it; or shall it be done by his bishop; or by a conclave of bishops; or of bishops and presbyters; or by a State Convention, including the laity; or by the General Convention including the laity again? NO MAN CAN ANSWER for there is no rule on the subject; AND WE ARE GLAD THAT IT IS SO, for our excommunication, bringing in its train no penalty which would be felt, depriving a man of no civil rights, would be laughed at as a mere brutum fulmen.*" It will be a new idea to Bible Christians, that because excommunication deprives a man of no civil rights, it is useless. Alas, for the discipline of the church, unless it can wield the sword of Cæsar! And can a church which sweeps mankind into its enclosures as with a dragnet—which admits them to ordinances for which they have no spiritual appreciation—which lulls them to sleep with fallacious hopes and Pharisaic pride—be favorable to piety? Can a church rejecting Christ's disciplinary laws, become remarkable for his edifying Spirit? As well may a garden secured by no fence, and in which weeds are suffered to vegetate unchecked, become observable for its systematic luxuriance and beauty.

The student of ecclesiastical history, will find it difficult to fix upon a period in which piety may be said to have generally flourished under the superintendence of the system. The Reformation was a period of revival under the Scottish and Continental reformers; but in the first act of the English drama under Henry, we see the whole Convocation of the clergy cowering under the penalty of a *premunire*, and purchasing their immunities and the royal pardon by divesting the Redeemer of his crown rights, and transferring them to the brow of their profligate prince. The same event which elsewhere emancipated the church, here, Judas-like, prostituted her to the throne for state bounties. The bishops, as if conscious of their treason, "took out new commissions from the Crown, in which all their episcopal authority was expressly affirmed to be derived from the *civil magistrate*, and to be entirely dependent on his good pleasure!" The martyr spirit,

which in the early church preferred burning at the stake to bowing to an idol, had little sway in these dignitaries. Truth was gagged, or stricken down to flatter Papists, secure nobles, and pacify kings. The three divine orders seemed mainly solicitous for ease and preferment, though religion bled at every pore as the forfeit. Their consciences, like their official honors, were state-derived and state-obedient. The vast majority of the clergy, who were Protestants in the latter days of Henry and in the reign of Edward, became Papists under Mary's supreme headship. Bishop Burnet states on unquestionable authority, that out of 9400 beneficed clergymen, not more than about two hundred refused to conform on the ascension of Elizabeth; and he proceeds, "*If a prince of another religion had succeeded, they had probably turned about again as nimbly as they had done before in Queen Mary's days.*" The church had her faithful ones like Elijah among the Baal-worshippers of Israel, but from Fox's Book of Martyrs, down or up, the record exhibits them more as unflinching Puritans than as pusillanimous Prelatists.

There were doubtless times when the Puritans within the bosom of the Establishment, supposed that there they might advantageously enjoy and promote vital godliness. Subsequent developments completely scattered the illusion. It matters not who fills up the records of English history; whether the skeptical Hume, the legal Hallam, or the erudite Macaulay; he must reveal the fact, that for ages Episcopacy was belligerent to Evangelism. He must show with Bishop Burnet, that while in the reign of Elizabeth, the clergy were sunk in superstition and looseness of living, and spiritual laborers so few, that laymen, usually mechanics, were employed to read the church-service; learned and eloquent divines, because *puritanic*, were publicly silenced, and honest citizens dragged to prison for attending in private upon their ministrations—that in the reign of James I. and the succeeding Charles, all who could not subscribe to the Popish innovations of the King and the hierarchy, were disqualified for the ministry; and while royal indulgences for Sabbath breaking were proclaimed from every pulpit, the waves of the At-

lantic were bearing for a residence among savages the most noble and sanctified spirits of the realm—that in the reign of Charles II., when vice exalted seemed the chief attraction, while an obsequious hierarchy were offering prayers for the embodiment of every vice as a “most religious king,” and preaching unlimited submission to the divine rights of princes and prelates, the prisons were groaning with incarcerated piety, and the fields dyed with puritanic gore. The church has ever acted as if determined on a separation between the repellant powers of a religion of sacramental efficiency and that of spiritual regeneration. At times she has appeared as if nearly successful; as if she might anticipate the epoch, when the genius of the Gospel after searching with diligence through her borders for the confessors of Evangelism, might return heavenward with the announcement that none were discoverable.

The age in which the Apostolic labors of Wesley, Whitfield, and their coadjutors were ushered into being, presented little that was interesting to the pious mind. Religion was regarded as a mere imposing ritual for the regulation of state policy and the suppression of overt crime. It was supposed that genius must be invariably allied to profligacy, and piety to austerity. The court and the drama, had spread through all classes the malaria of moral corruption; while in the church, the perfection of a sermon seemed to be its divesture of spirituality. Philosophic Infidelity, Arianism, and Rationalism, shook hands as good Churchmen. The ecclesiastical novitiate, pleaded and planned for a patron, a living, a benefice, a preferment, as the chief attainment of his office; while the parson, proud of being the principal person of the parish, and an incumbent, sure of a support from the church upon which he leaned, meandered in golden dreams after a prebendary, a deanery, and a mitre. *Bishop Burnet* lamented with the deepest concern, “the imminent ruin hanging over the church, and by consequence, over the whole Reformation.” *Bishop Gibson* observed that “profaneness and impiety were grown bold and open.” *Bishop Butler* noted it as the result of his observations, that many people had taken it for granted, “that

Christianity was not so much as a subject of inquiry ; but that it was now at length, *discovered to be fictitious.*" *Archbishop Secker* confessed "that an *open* and *professed* disregard to religion had become, through a variety of unhappy causes, the *distinguishing* character of the present age." *Dr. John Guyse* said that the name of Christ "was seldom heard of in conversation unless in the way of strife and debate ; or what was infinitely worse, in a way of contempt, reproach, and blasphemy." *Rev. John Hurriou* supposed that "*almost all vital religion was lost out of the world.*" Speaking of these times, the *London Christian Observer* allowed, that "the majority of the clergy *denounced* the doctrine of *justification by faith*, as hostile to the interests of morality." The philanthropic *Wilberforce* declared that "the very genius and *essential nature* of Christianity was changed," and that the essential doctrines of Christianity "*had almost altogether vanished from view.*" So wide spread was doctrinal defection in the Church, that the *Rev. William Romaine* solemnly asserted that "OUT OF HER TEN THOUSAND CLERGY, THERE WERE NOT SEVEN THAT PREACHED THE GOSPEL." Her watchmen slept, and the people wandered in gross darkness,—even baptised heathen—through her sanctuaries to perdition.

Whitfield and Wesley were raised up in her bosom, and cordially attached to her formularies. Baptised with fire from heaven, and with every emotion of their souls stirred to the great calling of human salvation, they supposed that the revival of religion might be forwarded in connection, and in union with the Church. Under the tutelage of her liturgy and homilies, they believed that the most vigorous piety might be nurtured, reverential to the hierarchy, yet more obedient unto God. That her ivy mantled towers might rise indicative of pure temples of the Holy One—her sanctuaries be thronged by His worshippers in spirit and in truth—her ministers be ministers of holiness, and her bishops overseers in righteousness—that pervaded by gospel vitality it, might descend upon the teeming population, reigning with Pentecostal efficacy in the palace and the cottage—for this they were willing to count no sacrifice and spare no effort. And were

their expectations realized? They met, as might have been anticipated, with sore disappointment. They were regarded as men endeavoring to introduce a foreign element into the Church, and were expelled from her altars as profane. In myriads of hearts the sparks of grace had fallen into the smoking flax, an afflatus of heaven's breath had kindled them into a flame, and mitred prelates, learned doctors, and beneficed incumbents, gazed upon it as a new thing under the sun, and wholly irreconcilable with the established regime! Extempore prayers in the thronged meeting from fervid hearts—exhortations from laymen alive to the realities of eternal interests—songs and hallelujahs from regenerated souls—what alliance had these with sacramental holiness, stereotyped forms of prayer, and a previously prescribed routine in which God must infallibly work? The Church which would not tolerate Puritanism, virtually excluded Methodism: the second general effort to unite Evangelism with Ritualism, signally failed. Religion was revived. The spirit of God swept over the valley of dry bones—myriads started up into spiritual life, and sallied forth to the ends of the earth, preaching salvation; but the Episcopal Church, claiming to be the nursing mother of devotion and fervid zeal, looked on with the air of incredulity, and exerted herself, but only to oppose!

But if Evangelism in the mass has been excised, holy men have arisen in different positions of observation, and continued a noble warfare for the truth. If Whitfield, Wesley, and their coadjutors were driven from the Church, others were determined to remain. There was HERVEY, with the adoring spirit and the gorgeous pen—TOPLADY, with the philosophising genius and minstrel harp—BERNARD, uniting in his sermons the zest of pleasantries, the pith of piety, the burning pungency of truth—VENN, replete with radiant warmth and gushing love, subduing souls to the reign of his Master—ROMAINE, exhibiting in the face of obloquy, the life and triumphs of the gospel—NEWTON, employing with equal effect the homily of the pulpit, the conversation of the parlor, and the freedom of epistolary correspondence, for the advancement of piety—SCOTT, the lucid commentator, and voluminous writer

of a sound theology—and SIMEON, perhaps the father of the existing Evangelism of the Establishment, and the fabricator of homilitic aids for successors of the Apostles who else might not preach Christ at all, through moral and intellectual incompetency! These were men of no dwarfish minds, medium piety, or exclusive views. Upon whom have their mantles fallen, and how extensively has the Church been revived through their labors? No man is probably better prepared to answer these queries than the Rev. Mr. Noel, perhaps the only living representative of the illustrious worthies just enumerated. From his recent "Essay on the Union of Church and State," we gather the following statements: "As there are 13,154 churches and chapels, 12,923 of the working clergy, and 10,533 benefices, *there must be nearly 7,533 benefices and 10,154 pulpits in which the gospel is not faithfully preached, and about 9,923 Anglican ministers who are unevangelical.*" "Its 13,000 Churches are generally without evangelistic activity—without brotherly fellowship—without discipline—without spirituality—without faith. Like Laodicea, they are lukewarm; like Sardis, they have a name to live and are dead. Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labors to small parishes, which contain from 150 to 300 souls; while others in cities and towns profess to take charge of 8,000 to 9,000 souls. And of 12,923 working pastors of churches, *I fear from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the gospel.*" "Not two thousand out of the sixteen thousand pulpits in England advocate the cause of the Church Missionary Society." "*Probably THREE-FOURTHS, AT LEAST, OF THE PARISH CHURCHES OF ENGLAND ARE WITHOUT THE GOSPEL; and in the Establishment, the influence of a worldly minister to corrupt and deceive his Church is unchecked by any opposite power.*"

Will it be said that all these evils are traceable to the control which the State exercises over the Church? But not to dwell upon the fact that Episcopacy was obviously the creation of the State, and universally courts its alliance, the objection can in no wise apply to American Episcopacy, which is as exclusive, perhaps as unevangel-

ical, and nearly as *Romanizing* as the English. We have already dwelt somewhat upon this topic, and would simply add the corroborative testimony of the Episcopal Society for the promotion of Evangelical Knowledge. The New York Auxiliary says in its address to the public, "At present *the stream of error, far too inadequately opposed, runs through every portion of our Church.* Except to a limited extent *we cannot check its flow.* With a power which is *difficult to resist,* the press among us is subsidiary to the spread of a *most perilous infection;* and by our silence and want of organization, we LABEL THE POISON AS 'GOOD MEDICINE,' for our families and parishes." The stated object of this society is, "to prevent the silent and gradual *disappearance of evangelical views of the Church.*" Rev. Dr. Stone in his sermon before it, asserts, "*The true gospel is in danger of being lost to our children, and our children's children. This we believe in the depth of our soul's honesty.*" Most evidently, Apostolic purity of doctrine and piety, under the fostering influence of a religion of pride and form, are now, as they ever have been, exceedingly depressed; nor is it probable that a change for the better will ever occur, until the Popery of the formulary and the hierarchy, have been re-cast on the perfect model of God's Word.

Let the reader reflect, that the great object of the organization of the church, is the promotion of piety. To this every ordinance, rite, and arrangement, must be considered as subordinate. The recall of the affections from low and unworthy objects—the exercise of the conscience that it may be void of offence towards God and man—the undeviating submission of the will to the divine authority—and, in a word, the consecration of the mind's activities to the great ideas of God and Duty—are the objects contemplated as supreme in the mission of Christianity. From the most reverential observers of outward forms, God turns himself with complacency, to goodness, disinterestedness, purity, virtue, as the only desirable distinctions. For ages past, it has been the grand heresy to overlook this, to substitute in its place, the creed, the form, and the church. In Rome, in Greece, and in Oxford, the end has been lost sight of through an idolatrous

and improper use of the means; most of which could not even claim a scripture warrant. Christ has told us, that the hearing and doing of his words, made up the essence of religion, and placed men on a rock where no danger could shake their confidence. Ours is a practical age, looking more to the reality of things than their appearances; and in this we have a guarantee that the ecclesiastical follies of the past will not be again renewed. We may henceforth expect, that that which ministers the most effectually, no matter by what name it may be called, to vital piety and external excellence, will challenge the respect and practical application of mankind.

CONCLUSION.

We have thus far examined the character of Diocesan Episcopacy, and we have endeavored to show that it has no foundation in the New Testament scriptures—derives no support from the evidence of the purest antiquity, and that its ascendancy is fraught with evil to the interests of Christianity and Republican institutions. We have spoken plainly, but we trust not unkindly. To those who honestly prefer such a system as the most beneficial ecclesiastical order, yet without any idea of divine right, and divested of all exclusiveness and intolerance, we would manifest no hostility. It has pleased the Redeemer to suffer his church to be divided into different branches, and each may be essential in its place. The peculiarities of one denomination of Christians, may qualify it for usefulness where another would be inefficient. There is room for all—room for diversity, yet none for bigotry. The Episcopacy which we attack is the *jure divino*—the religion of life-imparting sacraments, claiming for itself all the blessings of salvation, and surrendering all beyond its little fold to “the uncovenanted mercies of God.” We believe that this is the system of the Prayer Book, the ruling element of the English and American Episcopal churches; and, therefore, in our discussion of the subject, we have had reference to this alone. It is a system of at-

tendant evil, giving a serpent to those who ask for bread, and fomenting schism and strife where there should be unity and love.

It unquestionably promotes schism. According to Jerome, the scheme was set up as a remedy for schism; and like all other attempts of man to improve upon the workmanship of God, the remedy has proved to be worse than the disease. It rudely sunder the spiritual bond uniting all believers to a common Savior and each other, and by the supreme importance which it attaches to Popish non-essentials, renders resistance a duty and compliance a sin. The most impartial and diligent students of Revelation, in the Episcopal church and out of it, have confessed that its peculiarities are not there discoverable; hence, when instead of leaving these matters to the prudent liberty of Christians, it exalts them into tests, and terms of communion, it becomes guilty of all the discords, and alienations accruing in the family of Christ. The concurrent harmony and co-operation of ministers,—the concord, confederacy, and intercommunion of believers holding the same fundamentals—becomes an impossibility. Wherever the system operates, in countries, in neighborhoods, in churches, in families, these deplorable results must follow.

The scheme is as unreasonable as schismatical. The dogma that there is a supernatural efficacy in sacerdotal ministrations, and that diocesan bishops are alone empowered to impart to others the sacred gift by significant manipulations, is neither taught in the Bible nor discoverable by reason. How the Holy Spirit can be imparted by unholy men—how a valid ministerial commission can be conveyed by those who were never themselves Christians—how it can be true in theory that the sacraments, Episcopally administered, are the only channels of salvation, while, incontrovertibly, thousands have, in fact, exhibited all the fruits of the Spirit and realized heavenly joy on earth having never thus received them—how such a system can be the very essential of Christianity, and yet have been deemed unworthy of direction, explanation, or notice, by the sacred writers—how, according to its advocates, it should have been even "*faintly traced*" in the

Bible, while opposed to its entire spirit and tenor—how it can be the only sphere of the divine operations and of Apostolic doctrine, and yet remarkable for the absence of revivals and the works of holiness—are questions not soluble by the deductions of logic, or cognizable in the domain of faith. No Locke could subject the scheme to the settled principles of rationality—no Davy analyze its discordant elements—and no Butler discourse upon its analogy to the course of nature and revealed religion.

Let us attempt an illustration. Yonder is a village containing three churches, a Presbyterian, an Episcopal, and a Roman Catholic. It is the Sabbath, the bells ring, and you enter into one of the churches to worship. The minister rises to pray independent of the aid of a tutelary liturgy, and you feel that you are on holy ground—brought into the presence of the Invisible: your faith takes to itself wings, and your humility bows in adoration. He begins to preach, and he furnishes oracular demonstration of his commission in the outgoings of his soul. He rouses your conscience to reproof, opens your eyes to see, awakens the most ardent aspirations after a holier life; and standing near the burning throne, thrills you with fervid emotions, touches all the springs of your soul, and electrifies you with the glowing objects of the eternal state. You think not of questioning the validity of his ministry for you have experienced its power. He has proved himself God's messenger to your soul, and whether he received his commission from Geneva or Oxford, whether he was ordained like Martyn by a prelate, or like Timothy by the "laying on of the hands of the presbytery," you feel no interest to inquire.

The afternoon service approaches, and you enter into another sanctuary. You at once perceive a difference in the service; the minister robed in a surplice *reads* the prayers for the people; it may be, well, perhaps, indifferently. After the occupation of the most of the time in such exercises, you perceive that he changes his place and dress; *why*, your reason is unable to determine, but robed in black, he addresses you as a preacher. The thoughts are common-place, the manner indifferent and spiritless, and after some fifteen or twenty minutes he con-

cludes the effort; yourself and the congregation not being much improved by the service. Retiring from the assembly, you enter into conversation with a communicant of the church, and upon his learning where you worshipped in the morning, he expresses his surprise at your frequenting unauthorized assemblies, and listening to an invalid ministry. Not versed in Episcopal controversy, you ask explanations for such statements. He proceeds to satisfy your curiosity, and tells you that his minister is in the line of Christ's only commissioned ambassadors—that he was ordained by Bishop Onderdonk—who was ordained by his bishop and two other diocesans—and these said diocesans by others preceding in an unbroken series running through the Anglican succession, the Romish prelates,—up through Evaristus, Clement, Anacletus, Linus—through Timothy and Titus—the Angels of the seven churches—and finally through Peter and Paul directly to Christ! You are surprised, your reason halts before difficulties; you cannot understand why the Presbyterian pastor ordained by a whole Presbytery of parochial bishops, is excluded from the ministerial succession; and why the Episcopal rector, whose head was only manipulated by one diocesan, and he perhaps none of the best, should be infallibly included. You perceive that the *succession argument* is as good on one side as on the other; and as Presbyterian ministers have always been ordained by others, and not by one, but by many at a time, and this on *ad infinitum*, you cannot see why Presbyterian ordination is not as good, or even better than Prelatical. You proceed to state your convictions of the different effects and pervading influences of the two services, and you are told that these are equivocal indications, nay, no evidences at all against the Episcopalian. You enquire into the results of the two ministries, especially into those of the Episcopal. You ask, what souls have been converted through these *only* valid administrations? and you receive no satisfaction. You are informed that there are frequent gatherings in the place for the promotion of Temperance, but that the rector rarely mingles in them, or speaks upon the subject. You inquire how efficiently he promotes good works? and you find that the works are few which

praise him in the gate. You find that it is different with the minister called *unauthorized*—that divine influences evidently attend his labors—that the cause of morality and piety is advanced—that the drunkard and the vicious are reclaimed, and good works plentifully abound. Now how it happens notwithstanding all these indications, that the one is merely a sectarian pretender, and the other infallibly a minister of righteousness, is a difficulty irreconcilable by reason, and removable only by Prelatic legerdemain.

We now suppose a change in that village. By some inexplicable intellectual process, the Presbyterian pastor becomes a convert to Episcopacy, and signifies his desire to form such connections as accord with his new convictions. What follows? Though a Hall or a Chalmers, he must cast discredit on all his previous ministry; humbly kneel at the feet of a prelate; and by the imposition of his hands, receive authority, for the *first time*, to be Christ's ambassador! This is a movement, but a *backward* one towards Rome. By such re-ordination the Episcopal Church recognizes Romanism as the source of superior authority to Protestantism. She pronounces Rome to be invested with the true Apostolic commission of salvation, and the Lutheran and other reformed churches unwarrantable and invalid!

Behold now another development. We suppose, (what has often occurred,) that the *Romish priest* becomes a convert to the system. Here the observer beholds no humiliating conditions required—the recanting priest though before an adorer of the Virgin and a worshipper of the saints—though for years pretending to pardon sin for hire, and misleading benighted souls to hell—he is at once recognized as having been a *true minister of Christ*, welcomed to minister at the altar, and empowered to exclude from the same, a holy and successful EDWARDS or DWIGHT!

But change succeeds to change. In imitation of many a striking example given through High-Church tendencies of late, we see the Episcopal rector becoming dissatisfied with his equivocal position, and believing with the Rev. W. Palmer, that "the Protestant tone of doctrine

and thought is essentially anti-christian," he resolves to go back to Rome, the fountain head of the Apostolical commission. But as the Presbyterian clergyman in advancing but midway to the seat of Antichrist, was required to abandon his former ministerial authority derived from Christ, so now must the Episcopal rector, in going the whole journey, do much more. If Episcopacy requires the Presbyterian to make a sacrifice of Christ's ascension gifts, Popery will demand of the Episcopalian to divest himself of all his former spiritual possessions. Rome can deal better in her own elements than her Protestant daughter. Accordingly, the Episcopal rector, abjuring his boasted Apostolical commission—must do penance and receive absolution—*renounce his baptism* and be re-baptised—and as with a halter round his neck, *confess himself a layman and be re-ordained!* Such is the penance Episcopacy must pay to her Romish mother for joining her in rejecting the ordination of other Protestant churches—for setting the spirit and tenor of revelation at defiance—and for putting under lock and key the common sense and reason of mankind!

We regard the scheme as unfitted to meet the increasing spirit of the age and the growing wants of the world. The world demands a religion deeply in earnest to fulfil the duties of its vocation; one that finds the supporting elements of its being in the mortification of sensual and selfish propensities, in the cultivation of supreme love towards God, and in disinterested endeavors to make earth resemble heaven, in benevolence, charity, and goodness. There is a spirit abroad which grows with advancing time, and impatient of exteriors, longs to get into the *heart* of things as the ultimate object of endeavor. It leaves behind mechanical signs and forms, as manhood dispenses with the playthings of childhood; as Christianity advanced upon the machinery of Mosaic symbols; or as the Reformation discarded the puerile ceremonies of Romanism. The time when theologians subtilized upon *words*, but were indifferent to *ideas*—when the church could be agitated from its centre to circumference on questions of no conceivable utility—as to whether the bread and wine in the Eucharist could be digested—

whether the light which surrounded the Savior on his transfiguration, was the same which encircled God, and yet distinct from his nature and essence—whether Christ had any property—whether it was essentially necessary, or damnably wicked, to eat flesh on Tuesday, eggs and cheese on Friday, to fast on Saturday, or to use unleavened bread in the mass—is gone, we trust, forever. Men may keep themselves behind the age, and linger in the shadows of that which is fast receding before more desirable manifestations from heaven, yet must they leave the past, or the past will leave them. They may immure themselves in an exclusive church, virtually making it the dungeon of their better natures; but without, are the green fields, the bracing air, the rejoicing inhabitants, of an emancipated world. A church, essentially exclusive of all others, through the observance of a trifling form, must be getting more and more out of date. The perfections of God, the spirit of the times, the teachings both of Providence and revelation, are against it. The Being who has melted off the chains of caste in benighted India, will surely not tolerate the same in any portion of his reformed Zion. He who has broken down the exclusive walls of the Celestial Empire, and placed together within them as his commissioned heralds of redemption the adherents of both Prelacy and Parity, will as effectually break down the walls erected by diocesan manipulations around that which prides itself as being the Celestial Empire of Protestant Christendom. The deep yearnings of man's spiritual nature will never rest satisfied with shows, or be kept back by artificial arrangements from the realization of the supreme good. God has wonderfully hung out the tokens of victory to animate the faith of his children. He has brought Papal Austria to recognize the supremacy of conscience in religious affairs. He has wrested the political sceptre from the hand of the Pope. The valleys of Piedmont re-echo to the glad songs of the Waldenses, emancipated from the oppressions of centuries. Hierarchical despotism, not only in the East, but throughout the world, is waning before the progressive Christianity of the Bible. The Roman Inquisition, reared in the dark ages of intolerance, has been thrown open.

The different divisions of the Protestant world, are rallying to a common centre, endeavoring to keep the unity of the Spirit in the bond of peace. Religion, hand in hand with Science, and attended by Charity and Faith, is going forth for the illumination and salvation of mankind. The prayers and dreams of good men will infallibly be realized. Hence, we have no fears of the triumph either of Romanism or High-Churchism. The true nature of Christianity is getting to be too well understood—men are seeking for it in its highest state of purity, divested of human additions—learning to distinguish between its forms and its essentials—determined to impart it to the heathen in its pristine loveliness, baptised with Pentecostal fire, and displacing all Pagan and Papal adolatries,

“Who durst fix their seats next the seat of God,
Their altar by his altar; yea, often placed
Within his sanctuary itself their shrines,
Abominations!”

NOTE.

Few individuals have done more, by their writings and labors, for the promotion of purity of ecclesiastical government and doctrine, than the immortal CALVIN; and yet in despite of both his theory and practice, his name is frequently adduced by Episcopalians in support of their system. We instance the following quotation from his work "On the Necessity of Reforming the Church." "If they would give us an hierarchy, in which the bishops so hold their dignity, that they do not refuse to submit to Christ, no anathema is too great for those who shall not regard such an hierarchy reverently, and with the greatest obedience." That this passage is wrongly adduced as an admission for Prelacy, is evident from several considerations. Calvin is made to say, "If they would give us such an hierarchy," &c., whereas he only says "Let them show us (*exhibeant*) such an hierarchy," &c. He had evidently no reference to the Episcopacy of the English Protestant Church. The treatise, from which this passage is taken, was presented to the Imperial Diet of Spires, in 1544, at which time the Reformation had scarce a beginning in England. The denial of the Real Presence in the Eucharist, was punished with death—the cup was denied the laity—marriage was forbidden to the clergy—auricular confession was sanctioned—and the mass still celebrated in the Latin language. Was this the Episcopacy after which the Genevan Reformer sighed? The truth is, Calvin was repelling the charge of the Papists, that the Reformers had made a schism in the Church "Heresies and schisms," he says, "therefore, arise when a return is not made to the origin of truth, when neither the head is regarded, nor the doctrine of the Heavenly Master preserved." He then adds, "Let them show us such a hierarchy," &c., that is, "Let the Romish Church prove its purity, by exhibiting to us a sound doctrine and a Christ-like ministry, and then truly would our separation from it be schismatical." It is evident that Calvin used the word *hierarchy* (*hierarchiam*) as denoting simply ministerial government. Thus in his Institutes, he speaks of "that *hierarchy* or *spiritual government*," which the Apostles left in the Church, and which he maintains was *Presbyterian* in its form!

Prelatical writers are fond of representing this great Reformer as having been in the beginning of his career an advocate of their system, and as being subsequently driven by necessity to establish Presbyterianism. Nothing is more untrue. In 1535 he published his Institutes of the Christian Religion, in which he attacked Prelacy as "a usurpation," "a tyrannical domination," "a human custom," a thing "injurious and absurd," and "a profane audacity." Presbyterianism was established in Geneva in 1528, by Farel, Viret, and Fromont, while Calvin did not settle there until 1536.

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